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> [WRITTEN FOR THE WORLD'S ADVANCE-THOUGHT]. INNOVATION.

> > BY JAMES G. CLARK.

IE my wrists with hempen strands While brazen force around me stands!-You can not with your fetters bind The daring impulse of the mind, Nor quench the lightning sparks of thought That upward from the scaffold leap, To live and wait through slavery's years "Till Destiny's firm web is wrought---To bide their time while tyrants sleep, And prisoners pace their cells and weep-Then burst with power, in bolt and flash, . And roaring flood and thunder crash

> Of human customs, courts, and laws: So leaped the fires of Emmet's soul, To burn anew in Freedom's cause Wherever blades for Freedom rise, Wherever Freedom's banners stream, Wherever Freedom's thunders roll, Wherever Freedom's lightnings gleam,

And man for Freedom strikes and dies!

In answer to the exile's tears!-

To work their will, above control

Still my pulse and stop my breath!-Who works with Truth may play with death. Hang me quick and hang me high!-So hung the form of Old John Brown; And though they cut the body down, The shadow broader, higher grew; It met the seas, it reached the sky, And darkened mountain, lake and town !-Wherever Freedom's eagles flew. Wherever Freedom's breezes blew-From frigid North to fervid South, From Maine to broad Columbia's mouth,-The shadow towered above the world Where Freedom's stars in shame were furled It turned the stars and sun to blood. And poured on earth a crimson flood !-The Nation quaffed the bloody/rain, And all her first-born sons were slain.

Let me die! my work is done!-The dying stars proclaim the sun That weaker eves could not behold. And lower lights had not foretold: Then die upon a bed of gold, Because the grander light is born!

The highland rills that seaward glide May vanish in the mountain side. And, sinking through the voiceless earth. Within the cold, dark caves abide; But naught can stay their "second birth," Or dim their resurrection morn:

Sometime, somewhere, in stronger tide, And warmer light and broader sweep, They rush to swell the distant deep, That turns its awful palms to heaven, That girdles with its mighty bands All kingdoms, empires, realms and lands,-Within whose all-embracing rim The fleets of Nations sink or swim. Like fire-flies in the mist of even. And on whose all-receiving breast The Ages lay their dead to rest.

Lead me forth! I'm ready now! Pull the black cap o'er my brow!-You can not blind my inner sight: I see the dawn behind the night; Beyond the dawn I see the day; And through the day I see the Truth Arising in immortal youth! The sunbeams on her forehead play; The lilies in her tresses twine; The Peace of God dwells in her face And rolls the clouds of war away; Around her feet the roses grow; Her tender bosoms swell and flow With healing for the stricken race, And in her eyes seraphic shine Faith, Hope and Love and every grace!-The Old recedes, the New descends! Earth clasps the hand that Heaven extends-The Lion and the Lamb are friends!

[Facts solicited and compiled expressly for THE WORLD'S ADVVNCE-THOUGHT SIVARTHA.

A SKETCH OF HIS WORK AND LIFE.



T is said that the child is father to the man. But in most cases the subject of our sketch forms a strong exception to that rule. Coming into the world in the year 1834, he found the religious atmosphere full of excitement in both Western Europe and America. The second coming of the Messich was being everywhere discussed, in the pulpit and through newspapers. The Christian church was looking for a stupendous miracle. A few of the more philosophical ones, like Doctor Thomas Dick, of Scotland, thought that the millennium might

come about through the vast increase of human knowledge and a spiritual growth among the people. On this more rational, and indeed more hopeful, side of the great ques-

tion were the immediate friends of the young Sivartha. But his mind scarcely needed such a stimulus as this. For as soon as he was able to talk easily, he declared he was not a little boy, but a man. That lie had lived on the earth a great many years before, and that now he had come here to do a work which was to reach through the whole world. This project involved nothing less than making anew all the institutions of society, its forms of government, the methods of labor, the shapes of the houses, and the whole conduct of life. How will you do all this? was a question constantly asked of the "little philosopher," as they called him. I will study man, I will find out all about the mind and the body, and then I will know what to do. This was his answer. But many great men have tried all this and failed, continued the objectors. "Well they did not begin right, and they did not think straight," was the ready

answer; and one which Sivartha still thinks was true. In 1838 Siyartha formed a complete plan for his whole course o life. He would first learn all the general sciences and master their great laws. He would master painting and drawing, so that he could

atory and rhetoric, for truth must be made attractive, and it had a

Such was the large and formidable plan which the boy of four years formed for himself, and which he afterwards faithfully followed. Nothing could ever tempt him or force him to swerve from it. At the present day many persons would have a ready explanation. They would say that some spiritual being inspired or impressed the child's mind with this plan. But Sivartha himself always insisted that it was his own plan, that no one gave it to him, or suggested it in any part. At that time it was a common thing for him to see and converse with spiritual beings, as it has been ever since. His plans were opposed by all the people around—they all pronounced such plans to be foolish or impossible. The independent boy never sought advice from any one. If he failed, he alone would be responsible.

The family and friends often taunted him with the challenge, "If you were once a man, where did you live, and what was your name, and what did you do?" To these challenges he always had an answer: "Once I lived in a warm country where there were trees that sent their branches clear down to the ground, where they took root again. When I was thirty years old I preached to the people under such trees as that. My father was a prince, but he did not know how to make the people happy. I did not know much about it myself but I tried to find out. My father called me Arddhi Chiddhi, and sometimes Sivartha. But I would not be called by that name. I told the people to call me Gautama when I was preaching. I tried to put every thing I knew into the shape of a wheel, but I did not understand it then. I lived in a great many places; and a great while afterwards I lived in a country where there was deep snow in the winter, as there is here. Then I was a king, and my men met at a round-table. I made each one promise that he would never tell a lie, that he would not say any bad things to a woman, and that he would help any one that needed it. I had a sword with writing on both sides of it, and a cross-bow and a leopard skin to lie down on.' And so the child went on, giving a great many particulars which are now familiar to all scholars, but which then seemed like pure imaginings to the people who listened.

Sivartha still says as he did then, that all these incidents seemed to him as much a part of his personal memory and experience as the events of last year. These claims brought unkind and even harsh treatment on his head, and at seven years of age he resolved to say no more about it "until his body was grown, and then he could defend himself." He did not then, any more than he would now, claim any extra respect, or power, or authority, because of having had such a pre-existence.

In form and features, and in modes of thought, Sivartha closely esembles each one of the historic personages that he claimed to be, at least if we can trust to the descriptions and likenesses handed down by tradition or otherwise. During the fifty years since, this strong resemblance has often been the subject of comment.

If his present work and discoveries are true, he could not indeed receive any added lustre from any ancient name, or character. And these facts are introduced here because of their bearing upon the general subject of re-incarnation.

Nature had given the young Sivartha an extraordinary memory for every form of knowledge. He quickly absorbed geography, arith metic, grammar, and other common branches. All this seemed to him only like refreshing his mind with what he had known before. He learned arithmetic, as taught in the schools, in three weeks time. Two weeks were sufficient for grammar. His powers of observation were as exact and keen as his memory was quick and tenacious. From the beginning he accustomed himself to count, to measure, and to classify all the facts observed, so that they could be readily used

in making or in verifying discoveries. With all this love of exactness, this sharp precision of thought, Sivartha was gifted with extreme sensitiveness to every form of beauty, to all poetry and inspiration. In all of his discoveries and plans the elements of beauty and of spirituality have the fullest recgnition. The scenery of his childhood, lovely and picturesque

"Where flows the Medway smooth," was a fitting stimulus to this intense artistic tendency.

During the first year of Victoria's reign Sivartha was brought to this country, and lived among the New England Christians. But the preachers and the deacons said that "he had religion in the natural way and did not need the ordinary conversion."

In 1841 a mere chance threw into his hands a phrenological almanac. Somebody had given a lecture on the subject, some miles away, and he heard about it. Here was a new door opened, here was a coveted key to unlock man's nature. With great eagerness he learned the definitions and locations, and set about making observations for himself. Seven years later he had procured elaborate works on this subject and on physiology, and long before his twentieth year he had read thirty thousand pages on these sciences, committing more than a thousand pages of it to memory. At sixteen he commenced public speaking, in the form of lectures and sermons. His prolific brush furnished him with abundant illustrations in the form of paintings. It furnished these for other lecturers also. Happily now, some of the paintings have been lithographed in colors, and are being rapidly distributed through the schools and colleges of the country. They all bear the impress of clear, original, and ingenious thinking. He had received the ordinary education of our medical colleges, but considered this only a triffing contribution to what

The year 1859 witnessed the beginning of all his remarkable dis coveries. He felt himself fully equiped for the work. He had trodden all the paths yet opened, from Thales and Aristotle down to Priestly, Humboldt and Fourier. He would be in no danger of wasting time in doing work which was already performed, or in speculations already proved futile. He found, first, that the mental organs in the brain were all governed by the strict laws of geometry, and thus all mental action was brought within the clear field of mathematical demonstrations. To verify this law he not only measured the curves in a great number of human forms, but he examined and compared these curves and lines of structure in twenty thousand species of animals, and a hundred thousand species of plants. Other discoveries followed in quick succession. The law of classification; the colors of the nerve-spheres, radiating from the brain and body; the polar responses of all the faculties, with the musical chords governing them: the evolution from the base to the top of the brain, or the successive phases of history; and, greatest of all, the entirely new system of government and life based upon the complete nature of man. The full plan and meaning of the New Jerusalem were found seventeen years later. A new world of science was now opened for study. It was an unexpected world, too. For the boldest of scientific men did not dare to hope that the science of mind and of society would ever be reduced to the exactness of mathematics. Yet they should have expected this, for the prophets had foretold it all in

mathematical figures. The seventh year after the first discoveries were made, Sivartha embodied them in a carefully written but still a condensed work, "The Book of Life." This was published in 1872, and has since pace through six editions. Although the author had at first recognized the fact that the New Jerusalem symbolized the mental constitution of both man and society, yet he did not perceive until 1878 that the parts of the great city had exactly the same arrangement and detailed significance as the groups of faculties. Thus he had reached what he regarded as the supreme altitude of his labors. It commanded the entire field of social science, of prophetic promises and of historic evolution. In the last of these phases of the subject, his latest work on "The Book of Life" was done in 1884, when he took up the vexed question of Chronology. As a result of the most complete examination of all the facts concerned, in geology, astronomy, and history, he came to conclusions quite at variance with the loose notions usually entertained by geologists in regard to the length of time belonging to the geologic ages and the date of man's first appearance on the earth. These conclusions are put forward by Sivartha simply as hypotheses, yet no man living is better entitled to have an epinion of his own upon these questions.

Such is the character of Sivartha, as it appears to those most intimate with him personally, and as it has been described by the most eminent readers of character in this country. With thirty years more of active work before him, the world will, without doubt, be able to realize the varied extent, the honest thoroughness, and the practical value of his labors in the fields of science.



In personal appearance Sivartha stands above the average man, is slender and graceful, with brown eyes and brown hair, now sprinkled with grey. His features are regular, strongly marked, and yet very delicate, mobile and expressive. His whole organism is marked by extreme mental and physical sensibility. His manners are dignified and bland, with that unobtrusive polish which comes from having seen much of the world. In conversing and in public speaking his language is graphic, fluent, and exact, without any superfluous words, and is always to the point. His intellect is marked by the capacity for the most minute analysis.

would commence the work of solving the great problems of the social swift thinker, because his store of facts is always ready for use. ife and destiny of man. This work would take several years, and But his unusually large faculty of dution prevents him from forming then the rest of his life should be given to teaching and carrying the hasty or inconsiderate judgments. His mind has an all-sided symmegreat truths into the practical life of the nations. He would learn or- try, so that nothing seems exagginated and nothing omitted in his estimates and plans. To the mast of the people, this very balance

right to be clothed in the most graceful and beautiful drapery that speech could furnish.

of parts makes these plans seem less great than they really are.

The work of verification in science is long and laborious. Sivartha now spent more than tweive years in the work of comparing critically the immense array of facts bearing upon each branch of his discoveries. Those who have listened to his course of thirty-five lectures in the School of Culture may realize a little of the vast field gone over in such an examination. His wealth of erudition is a constant surprise to the hearer. It is something more than encyclopedic, for he speaks as a master familiar through direct study with each branch of science, art, or history. During all the years since his important work began, Sivartha has been more or less before the public as a lecturer, in various colleges and on the rostrum. Everywhere, in public or in private conversation, we realize that he is THE

> E.THE WORLD'S ADVANCE-THOUGHT.] (Transcribed and originally annot

NEXTINGUISHABLE FIRE! inexhaustible source of Light and Color! to thee, the most beautiful ornament of the Heavens, and the first of the benefactors of the Earth! Eye of the World! Painter of Nature! Architect of the Uni-

SUN! it is to thee that the nations have erected their first altars: Man ought never to have erected such but only unto thee, Divinity to the Twelve Wings; the twelve great Gods are born of the Zodiac that thou perambulatest.

Sun! thou art not the All, thou art not God. Thou art not our infinite and invisible Osiris; but the invisible Osiris discloses Himself in thy disc. Thou art the Brilliant Unity, only capable of making us comprehend the GRAND UNITY which comprises all. Thou art the first of our Gods; thy religion is universal. Sun! thou art the Alpha and the Omega of all things. ‡

īv. Sun! the Phenicians call thee Beelsamon, or Adonis, and sometimes Hanni. al, or the Burning God; the Assyrians Adad, or the Unique; the Persians Mi thra; the Greeks Apollo, or Bacchus, or Hercules; amongst others Belenus, or Jupiter; our Egypt, sometimes Serapls; thou art the Saturn of the Arabs; and the God Ammon of Lybia; thou art Belss of the Euphrates; the Circle God of

he town of the Palms; and the Apis of the Nile.

But the only name which becometh thee, and which becometh thee only, is that of the BRILLIANT GOD. Thou alone art all the Gods. Thy light is the provdence of the globe. Sun! thou art the grand Abraxas + (Savior) of the Unierse. Thou art our Elios, the Ancient of our Gods and Kings.

BRILLIANT Phonix of this globe! Sun! it is to thee alone that all the nations dore, without knowing it. 9 They have made themselves Gods of each of thy attributes, but the name attests that thou art the Only (Sol. Solus), Divinity, the Delphos of the Greeks. Thou hast taken the precedence of all the objects of relighee; he will also terminate through thee; Sun! it is from thee, and within-our chools, that Homer borrowed that chain of gold that unites Earth with Heaven. Each of thy rays is only an effect, a link of this golden chain, by which the attractive force (8) compels the planets to move on in their undeviating course, which thou hast traced for them around thy brilliant disc.

What a sublime conception reveals itself to us, if we consider that in the im-ensity of Nature each of those stars which scintillate in the blue vault of heaven during the night may be another Sun, similar to thee, and thine equal in power and beauty! Who can measure the illimitable extent of Nature? It is only given to thee to traverse every year the Grand Circle of Life.

If thy emanations produce such marvels, and fatigue our admiration, how would it astonish us the more were we permitted to contemplate thee face to face, to study thy laws, to dive deeper into thy nature, to understand the celestial harmony of the planets, amongst which thou art the primal and harmonious leader! Sun! thou art the Lyre | of the Universe.

Thou art the author of order, order without which Nature and Society could over the harmony of things, chaos would be no more a Universe Without e no more an idle name. There nebt. Thou has justly earned the

Sun! thou art the legislator of agriculture, thou presidest over its works before fecundating them. Thou makest day in showing thyself; thy absence is night. Master of Time, without thee it would escape us; thou fixedst it before to thee; thou art Horus, father of the year; the hours are thy handmaidens.

Thou art the inventor of religions. It is thou who art invoked in all creeds tude. Ah! where is the man who would refuse to render homage unto thee! early songs of the morning birds are addressed to thee; moreover, they praise thee by new canticles, when, in the evening, thou envelopest thyself in the cur-

Sun! amongst all the Gods which are bestowed upon the people thou art the only visible one to their gaze, and present in their temples. Thou art the only one which presumptious man can not fasten his foolbardy eyes upon for a lengthened period of time. The proudest monarch is obliged to lower his naughty eye-lids before thy rays.

Even kings themselves speak only as being "Sons of the Sun." All the Egyp-

OTHER Gods owe their applause to the pious liberality of our kings. When all the kings of the earth reunite their treatures, and exhaust the means of their subjects, in order to erect a monument, they can never succeed in eclipsing God by the accessories of his temple. Thou art above all eulogy, as thou art above all other beings. What God, what monarch bearest a crown more brilliant than thee? Twelve rays compage thy diadem. Thou art the symbol of that lamp with the three hundred and sixty-five fismes \*\* which we consecrate to thee.

XIV It is not with earthly kings we mean to compare thee-we would only make to thee a gross insult. Is it not owing to thee that man has obtained his firs idea of immortality? It is the observance of this which has given rise to the ex lamation: There is something Divine in Nature! Thou art the Trismegistus o

First King of the Orient! Monarch and Lord of the Universe! thou art no espot. Thou dispensest thy benefits equally to all. Thou with thy golden eams gildest the house-tops of the rich, and thou illuminatest in thy brilliant eauty the cabin of the poor. If the lofty summits of the mountains receive

r-present traveler, everywhere, there is no portion of the globe where thy fiery

STRONG God! Hercules Sol! ## thou art the friend of the aged, and the terror of the evil-doer: the latter awaits thy absence, in order to commit crime; the aged man, with one foot already in the tomb, desires, as a dying request, to be permitted one moment to contemplate the comforting beams. Indefatigable giant! in twenty-four paces 11 thou main the circuit of the world. Titanic Sol hou art the ancies son of Heaven, as man is the aged son of the Earth.

Thy light % hast created the world: man is the father of the race. Sun! thou art the amplitude of humanity, thou art he Soul of the Universe, and the Head

FIRST-BORN egg of the world! thou are the father of the God born of a stone hich the Persians adore. The flint owes to thee the fire which it conceals. (9) Thou art also father to the fifty-two daughers. \*\* Thou art the Head of the Uni rerse, and its principal agent; thou art the Universal Soul of the World. Celes tial Horus! grand Demuirgus! thou art the Tetrachord !!! of Nature, as of the

XIX Son of Vulcan!(10) Sun! thy action extends throughout all; thou rulest over all in the heavens, on the earth, and in the midst of the seas; the animals, the vegtables, and the minerals receive from thee their form, their color, and their

THE temple of Heliopolis is thy work, O Sun! It is thou who, penetrating into the bowels of the globe, engenderest the stones, and makes them sequire the consistence and volume necessary for the divers usages of social life. . It is thou whom we invoke under the sacred name of Saint Harpocrates.

Thou art the warrior always victorious, which we venture to give as an example for the Initiates in our ineffable Mysteries. Thy disc serves for an asylum the Earth that he has purged of mousters. Sun! thou purifiest the souls, after their sojourn in mortal basies, and thou makest them to travel through the con-

Sun! it is within the Egyptian temple of Heliopolis that thou receivest the nost pure incense in all the earth, but in order to apprehend the idea that such s becoming to thee we must recognize that man clambers up to the summit of the mountains: there thou residest; there thou lovest to show thyself in all thy glory. |||||| The mountains are the only worthy altars of the Sun.

XXIII ALTHOUGH the temple of Heliopolis, the most beautiful and the largest of all known temples, might be so vast as to contain all the inhabitants of Egypt at once, it would amount to nothing but sacrilege were we to attempt to confine to a Divinity which fills all the Universe.

XXIV PROPER sometimes demand of the Priess of Heliopolis: "Who has made the "Base profanity!" reply the Priests of Heliopolis. "Prior to speaking o who has made the Sun,' ought we not rather to say: What is there in the wide domain of Nature superior to the Sun? Because all men have a father, dost

\* This hymn is taken from an ancient and rare work, entitled "Travels of make diagrams to illustrate his own discoveries. At twenty-five he no less than for the broadest and most exact generalization. He is a Pythagoras in Egypt, Chaldes, India, Gree

thou assume that the Sun ought to have a father also? The Sun is of two Sun! thou art immortal. Like to the serpent that rejuvenatest all the years.

Some have compared thee to a wheel whose axis has been put in motion

n invisible hand, more powerful still than thee When it finally shows itself to our gaze—this all-powerful hand—too long visible—we shall divide our hymns and incense between it and thee! Thou art the brilliant pivot of the mundane sphere; thou owest thy motion to one; it belongs to thee properly.

All Nature is included potentially in the Sun. XXVI STRANGERS have said to the Priests of Heliopolis:

"Here we are in the Temple of Heliopolis; we plainly perceive its sanctuary and its altar, its Pontifis and the smoke of the incense which they burn to Him, but, where is our God? Show us a trace of His image? XXVII

OUR God is everywhere. Even the blind are sensible of His presence. What sanctuary could flatter Him by offering Him an appropriate image? Who has ever been able in reality to see the Sun? (2) and why lose labor and time in chasing fleeting phantoms of so perfect an original, and always visible?

OTHERS interrogate the Priests of Heliopolis regarding the schenes (3) of disance between Egypt and the Sun. "Mortali of what import is this to thee," rejoin the Priests of Heliopolis wince the Sun saves them the travel and condescends to descend upon them. If nearer to him, Egypt, and all the rest of the globe, would be dissolved by his rays as a sphere of wax."(4).

OTHERS, still more foolhardy, or more ignorant, approach and say to the Priests of Heliopolis: "Is it true that there are spots upon the Sun?'

As a response the Priests of Heliopolis dismiss these imperfections to the domain of Occult Science. Sun! thou art the right eve of Nature.

Gop of revolutions! Soul of the World! Sun! thou art for the Universe that which the Nile is for Egypt. What would become of our beloved country if it was deprived one solitary month, one day only, of the salubrious and fecundative waters of thy nourishing river? Thy rays are the cataracts of light and fire which fertilize the Earth and gladden its children.

XXXI THE pearl, the diamond and the flowery blossoms (5) are the products of only one of thy glances. It is alone sufficient for one of thy rays to paint the plumage of the feathered songsters and the shining shells of the fishes. The young lady owes to thee the ivory of her teeth, the living purple of her half-closed mouth,

XXXII Sun! the daughters of Egypt, burned in thy warmth, might reproach thee for this dusky tint which obscures their charms; but are they less beloved, for where is Hymen more fruitful than upon the two banks of the Nile?

and the sparkling fire of her lustrous eyes. Sun! it is from thee that arises

Sun! thou hast done more for Egypt than for any other country. It is by thee that it has become the mother of nations, and the native land of sciences. Continue to pour down upon our heads, and upon our soil, thy diurnal favors. We

the purity of thy rays. The children of the Sun and Nile ought to be all-wise, all-good, and all-happy. Sun! be thou always our grand Kamephis. (7) XXXIV SUN-GOD! Strong God! thou who hast made the world, thou who givest to the earth its forms of life, thou who takest more pleasure in Heliopolis than in any other town! King of Diadems! mayst thou deign to countenance this day the

high monuments in thy honor, in this sacred enclosure, through the cares of Mithra, Rameses, and several other monarchs of thy Egypt. Sun-Gon! continue to smile on us with thy creative rays, of which our obe lisks are the emblems. King of Fire! Eternal Father of the Ages! thou who con sumest and who producest everything! give us thy daily light, from Rosch (the

first day of the year) until Nephte (the last day of the year). God who art all

the Gods! bless us, and likewise our children's children, as thou hast blessed

NOTES AND COMMENTS ON PYTHAGORAS' HYMN TO THE SUN. . This sublime passage furnishes us with the true key to the Arcan truths taught in the Egyptian mysteries by the Adepts of Hermetic science. The sun is considered, even from the objective standpoint of modern materialistic science, the source of all that is, and as all things will ultimately return to the source from which they emanated, the sun is "the alpha and the omega" of physical forms. There is still another and a deeper meaning in this passage for the student of occultism. The sun is the brilliant center of our system. and Arch-Chief amongst the Celestial Seven. Our existence even here as forms of life will, when stripped of our outward personality,

whose origin, or point of differentiation, was the Celestial Sun-Sphere of the Grand Solar Vortex. + This word is a compound of the word abir, the bull, and axis, the pole, that is abir-axis, or the bull at the pole. This probably will he disputed by some of our learned philologists; but I know of what speak. This word alone plainly demonstrates that the ancients were perfectly acquainted with polar motion, a motion not yet fully admitted by the savants of the British Royal Astronomical Society. The truly inspired Mackey, writing in the year 1822, thus speaks of the Bull at the Pole in his "Mythological Astronomy"-

ultimately be found and realized to be Divine atoms of the One Life,

"From out whose mouth another seems to creep, Circling the heavens with a length of aweep, Just so, above, her head is seen to rise, Each round receding from the BULL's bright eye, Till IT is seen to reach the POLAR SKY. In this dread time Chimera had her birth;

In this dread time the Cyclops curs'd the earth: This was the IRON AGE-'twas Python's reign,

positions of the nineteenth-century philosophers.

The more the student penetrates into the stores of hidden wisdom treasured up by the sages of the long-gone past, the more is he satisfied that their doctrines and systems were based upon the immutable laws of the cosmos, forming a striking contrast to the superficial sup-

§ Truly, O inspired King of Poets, thou hast herein struck a key-note which will find a ready and harmonious response throughout every ancient and modern system of sacerdotalism. The Brahmin, the Buddhist, the devout Christian, the pious follower of Mahomet, along with the earnest Parsi, are all paying their adoration to the Grand Parent Sun, but "without knowing it." With the same religious devotion do all the nations worship the Great First Cause, each claiming a Divine Parentage for their Savior, who suffers death on behalf of his people. When divested of the flimsy, but gaudy, drapery with which each Savior has been robed by the various pious priesthoods, all creeds are found to be built upon the same Astro-Hermetic basis, viz: the birth, life and death of the Sun-God-whose life-actions form the fleeting, transitory phenomena exhibited by Nature during the passage of the sun through the twelve celestial mansions or months of the solar year. "In my father's house are many mansions," says the Christian "Son of God." and his words are those of truth itself. He was born on the 25th of December, when the sun was re-born into a new cyclic year; he was crucified on the 25th of March, when the solar king was seen to be in the vernal equinoctial cross, in the sign Aries, or the Lamb; he ascended into heaven, in order to save his people from spiritual death, and in a precisely similar manner does the glorious orb of day ascend into the northern heavens to become the redeemer of the world from the privations of winter, by producing food for the hungry and starving, or to become the savior of mankind from physical death. It is the same old, old story. Christ had twelve disciples, and the sun has the twelve signs of the celestial zodiac; Christians have the four cardinal or canonical books, and the sun has his four cardinal signs, symbolized as the man, the eagle, the bull, and the lion. It is no matter for surprise, then, that we find in all countries,

and amongst all the nations, the same basic truths underlying the outward garb of their diverse religions, and the same devout reverence towards their Savior, Prophet and Deity who is the visible Life-Giver, the brilliant, ever-shining sun. It is only the true student of Nature's inmost laws who can recognize therein "Osiris the Mighty, Isis the Glorious, and Horus the Living," as various manifestations of the One-Life Principle embodied in Universal Humanity, the same yesterday, to-day, and forever.

(8) Occult science completely rejects the law of "gravitation," in the Newtonian sense, or as commonly understood. It teaches that it is magneto-electric attraction and repulsion, or polarity and its antithesis, that are the cause of the above. The motions of the planets in their orbits is regulated by their magnetism, and still more by the powerful magnetism of the sun, and not by their weight, or grav itation, or a magnetic attraction of lesser bodies to larger ones.

Amongst the Greeks Orpheus was the son of Apollo, or Helios, the Sun-God, and from him he received the phorminx or lyre of the seven strings, signifying in occult science "the sevenfold mystery of

\*\* Of which the three hundred and sixty-five days is a symbol + The twelve mythological labors of the Greek Hercules are but

the twelve great labors of the sun, as shown so graphically in the twelve great changes of Nature during the sun's passage through the zodiac. The Greeks, with their vivid but poetical imagination, transformed all ancient symbols into a personal character, demi-gods, of pure Hellenic origin. The labors of the Greek Hercules are but duplicates of the Hebrew Samson's deeds of prowess; and they, in turn, are but copies of the labors and triumphs of the Ur, or On, of the still more ancient Chaldeans.

## The twenty-four hours of the day.

66 "In the beginning," says Orpheus, "the ether was made by the First God. The ether existed in the bosom of the vast chaos, and the awful night enveloped it from all sides. From the summit of the ether issued forth a ray of Light, which illuminated the earth and all Nature. This Light, the most ancient of all beings, the most sublime being, is the Inaccessible God, who shrouds Himself in its substance, and whom we call Light, Counsel and Life." These three names signify the same thing, the Verbum amongst the Christians. Light is the first-begotten and the first emanation of the Supreme, and "Light is Life" says the Evangelist. Vita erat Lux. et Lux erat Vita, et Lux erat Verbum, ("the Life was the Light, and the Light was the Life, and the Light was the Word)." In Genesis Light is first created, and three days and nights are alleged to have passed away before the sun, moon and stars were created. The sun is not the cause of either light or heat, but only the focus, as it were, by which the Primordial Light becomes materialized and concentrated upon our solar system, producing all the correllations of forces. Zoroaster teaches us that when God arranged and organized the matter of the Universe, he sent his Will as a brilliant light, and that this light took the shape of man. Phenician theology places in Light the intelligent portion of the Universe, and makes our souls emanations thereof. This Light has been seen and guessed at by prophets, seers, ecstatics, somnambulists, etc., who have described this substance as a brilliant light; and herein lies the secret of all forces and all powers. Our short-sighted physicists have, as yet, only been able to gather up a few of the dead forces of Nature, which are of little import when compared to the living and pure forces, of which animal magnetism forms one of the feeble rays.

(9) Every particle of matter contains within itself the Divings. sence. Light, or Spirit, which, from its constant tendency to liberate itself from its imprisonment, and to return to its primitive central source, causes motion in the particles; and from motion results forms. But in order that the reader may more clearly understand my meaning I quote the following from Robertus di Fluctibus: "Thus all minerals have in this spark of life the rudimentary possibility of plants and growing organisms; thus all plants have rudimentary sensation, which might (in the ages) enable them to perfect and trans mute into locomotive new creatures, lesser or higher in their grade, or nobler or meaner in their functions; thus all plants and all vegetation might pass off (by side-roads) into more distinguished highways, as it were, of independent, completer advance, allowing their original spark of light to expand and thrill with higher and more vivid force, and to urge forward with more abounding, informed purpose, all wrought by planetary influence, directed by the unseen spirits (or workers) of the Great Original Architect."

\*\*\* The fifty-two weeks of the year. ††† According to the Pythagorean teachings Zeus becomes the metaphysical trinity, the monad evolving from its invisible self the active cause, effect, and intelligent will, and the whole forming the

(10) Vulcan is in reality Mars, albeit they are distinctly and separately personified in mythology. Let the student note the significant fact that throughout this beautiful hymn the sun is presented as assuming alternately every form of the ancient gods. There are rich treasures of truth concealed in this seemingly paradoxical expression. Mars, "the God of War," is also Vulcan, because the Martial Force governs all iron, steel, etc., as well as the workers therein. This possession of two names and persons is but a type, showing the operation of the two principles ruled by Mars. In like manner as regards each of the other planets, or gods, as Mercury, Jupiter, Saturn. etc. It must be remembered that each of the seven planets is but a

magnet by solar induction, each receiving, absorbing, and in turn radiating, one of the Seven Primary Principles contained within the Solar Vortex-thus, by their diverse natures and emanations, representing the seven different natural principles, or Celestial Gods. When any sub-variation of this One-Force manifests itself, that Planetary God to which it belonged was represented by two Divinitiesone generally termed the son of the other-hence, as the sun in reality contains all these principles within his own Radiant Soul, he is termed either Jove, Mars, Vulcan, Saturn or Mercury. The same may be applied to Venus as Aphrodite and Lucifor, and the moon as Hera Isis and Juno. As with the seven gods of ancient mythology, and the seven principles of nature—each and all in their painted constitute one Divine Ray of the Primal Essence, and it is this Essence which we call God. Just as the seven magnetic powers are but the full expression of the Solar Soul, so do the diversified colors of the seven prismatic rays of the solar spectrum constitute the pure white light of our resplendent sun.

(11) There is a movement even in the mineral kingdom, that faint and imperceptible quiver of Life which branches out to its maximum in the "planetary spirits," who once were human beings, and who have progressed through the scale of evolution.

666 H-or-us, or.

IIIII This is the grand climax aimed at by the inspired author of this Egyptian Hymn, and fully reveals the last act in the grand tragedy of the soul's probation throughout the realms of matter. viz: the full AT-ONE-MENT with God. When we can comprehend and realize this important passage we shall truly have achieved dignity, and will reap a full measure of reward for each and every earnest endeavor executed for the cause of humanity and truth. Apart from this higher and more interior conception of our author, there is yet a very important one remaining for consideration, and that is the closing scene in the "grand drama of initiation into the Mysteries." wherein the soul's revelation is unveiled to the "neophyte," after his full term of "probation"—after he has ascended, by thorny and rugged paths, the mountain of "celestial knowledge," and after partaking of "ambrosial wine," when he sinks into the "celestial sleep"-Sialam-and passes the last and crowning act of all, the "union"

with his own Divine Ego, the Angoeides of the Neo-Platonic school. (1) The Sephira, or Divine Intelligence, or Light, (the female passive principle), which, in uniting with the En-Soph, or Divine Wisdom, (active male principle), produces everything visible and in-

(2) The real sun is an invisible orb of which our recognized one is but the shell or clothing, for behind, or rather beyond, the latter, rotates the real sun—the DIVINE, CENTRAL, SPIRITUAL, INVISIBLE SUN, from whose head and heart pulsate the vital breath, the Life-Princk ple of all that is or ever will be. The "initiated" Apostle Paul, as well as every other "initiate," accepts this grand truth: "Out of Him, and through Him, and in Him, all things are." This-the real body of the sun-can never be reflected either by telescope or spectroscope, or by any other optical instrument which man has ever (3) An Egyptian measure of length, about six and a half miles.

(4) Were the euter robes, chromosphere, or dazzling atmosphere. hich envelopes the sun, to be withdrawn for an instant, our universe would be suddenly consumed to ashes, for truly "God is a consuming fire." This robe is "vital electricity" made apparent to the eye the vital fluid which feeds the whole of our solar system which is constantly evoluting the life-principle, and as constantly receiving it back again, for it is the self-generator of the vital fluid. the

(5) Not only the above, but every element with which our chemists and physicists are acquainted, are all present in the sun's robes. and many more elements entirely unknown to modern science. for no element in our earth can by any possibility ever be found wanting (6) The earth represented as the "productive Venus" may mis-

ead many who correlate the moon as the true representative of reproductive nature. This, like all other occult truths, is a paradox, the whole statement being purely astrological. In this system, the moon, although it is the author of life, is nevertheless dependent upon certain magnetic relations with either Mars or Venus, before germination can take place. For example, no conception can possibly occur unless at the moment of sexual union the moon forms a harmonious angle with the radical positions of either Venus, or Mars, in the oroscope at birth.

(7) The Guardian of Egypt.

SIVARTHA writes: "New chemical discoveries will unlock the icy ones of the north and of the south, clothe them with verdure, and cool the hot breath of the tropics to the freshness of temperate climes." Our inspiration confirms this. The time will be when, from pole to pole, this planet shall be occupied by demi-gods.

Ir in the universal harmony of things all destinies are fixed, whence the necessity or opportunity for physical laws? Are not all forces resolvable into a universal moral system?

THINKING strengthens the soul, as physical exercises do the museles; but abuse of means in either case may defeat the object and

THE idea of steam as a motor flew into the mind of Watts like a duck flies into a pond. The mental labor consisted in future elaborations.

TRYING to see universal good through the glasses of selfishness is ooking at objects through the wrong end of the telescope.

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## THE WORLD'S ADVANCE-THOUGHT.

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PRIZE MOTTO-BY ADELAIDE COMSTOCE, OF SAN BUENAVENTURA, CALIFORNIA: LOVE: THE FULFILLING OF THE LAW THAT BINDS ATOMS WORLDS AND SOULS:

## PYTHAGORAS AND COMING MESSIANIC WORK --- THE CREATIVE POWER IS DIVINE THOUGHT.

HAT "Pythagoras was a native of Samos, the son of Mnesarchus, a merchant, or, according to other accounts, a signet-engraver, we know on good authority," says Chamber's Encyclopædia. Though the exact date of his birth is not given, all the records agree that he flourished in the latter half of the sixth century before Jesus.

Though the authenticity of the writings accredited to Pythagoras translations of which are now to be found in all the civilized languages, has been questioned, the general facts historically transmitted in regard to his career and influence as a moral philosopher have not been denied by students of classical literature. His name is conspicuously cited in most of the ethical and philosophical writings that have come down to us from periods ante-dating from four to five centuries the birth of Messiah Jesus; and the records show that Pythagorean schools and societies flourished long subsequent to that most memorable of events to one-third of the earth's population. As to the authorship of "The Golden Verses"-of which collection is the Egyptian Hymn to the Sun-there is unanimity of opinion on the part of scholars who have made the matter the subject of special investigation, that if they were not written by Pythagoras, they must have been written by some devoted disciple.

Pythagoras had traveled extensively, and studied with unprejudiced mind all the great religious systems then prevailing, before establishing his own special school. It is recorded that in Egypt, the reputed birth-place of spiritual thought and cradle of religions, he acquired much "mysterious lore," even attaining to a high rank in the priesthood. But his wisdom-seeking pilgrimages were extended to the more important countries of Asia, including India. His travels covered a period of thirty years.

At the end of his travels he thought to establish a school of moral and rational philosophy in his native island of Samos, but the tyranny of the political ruler, Polycrates, made the attempt impracticable; so he opened his school in the city of Crotona, in Southern Italy.

The school of Pythagoras at Crotona was designated the Italic. It had been preceded in point of time by the Ionic school; established by Thales, one of the "Seven Sages," the fame of which has been perpetuated by the still more famous Socratic school, its direct successor; but the Italic, or Pythagorean school, was the more promiinent during the natural life of its founder. Thales was a man of wealth, and he too, like Pythagoras, had drank deeply at the Egyptian fountains of wisdom.

Among the great souls and minds of ancient Greece Pythagoras was the first accorded the title of Philosopher ("Lover of Wisdom)." His disciples held property in common, and "the ethical teachings of the Pythagoreans were of the purest and most spiritual kind; virtue was regarded as the harmony of the soul with Deity; self-restraint, sincerity and purity of heart were especially commended: brotherly love was taught and practiced; and conscientiousness and uprightness in the affairs of life were their distinguishing features."

But the Pythagorean teachings were not strictly confined to ethics. They included every object of human knowledge. Pythagoras value. He was over two thousand years ahead of his time in teaching that the sun is the center around which revolves the earth and the other planets. The poet's "fancy" of "the music of the spheres" is an original expression of the soul of Pythagoras. He held that the planets, in being borne along in sympathy and accord with the universal movements, produce sounds, varying according to their different magnitudes, velocities and relative distances; and that "these differences are all adjusted with perfect regularity and exact proportions, so that the movements of the planets produce the richest tones of harmony-not heard, however, by mortal ears," The unity of God was taught under the "doctrine of emanations"-belief that God is the all-pervading soul of the universe, and that all forms and degrees of life are emanations from Him as the Divine Center. Self-government was strongly urged; and the eating of animal food was discouraged (all forms of life being considered divine). And-bear it ye winds to every modern sacred altar!-Pythagoras was the first great spiritual teacher to advocate and practice the principle of the equality of the sexes. Five hundred years before Paul of Tarsus had penned and preached woman's inferiority to man Pythagoras was admitting females to his school at Crotona on an equality with males.

The doctrine of "transmigration of souls" attributed to Pythagoras has generally been misunderstood, and it has been misstated in all the existing records that pretend to give it. His belief was in successive incarnations for the single purpose of soul growth and unfoldment. The idea of punitive degradations of the soul by embodiments in inferior forms never had a place in his faith and philos-

ophy. \* Records of wonderful phenomenal manifestations of spiritual power through Pythagoras have come down along with his other life events; though nothing stands out more prominent in his biography than that his great soul radiated out the true Messianic influence. which never seeks the vulgar applause of worldlings in external wonders—the purposes of its manifestations being to elevate, not degrade. His birth was predicted by the Pythian oracle. He claimed to distinctly recollect having occupied other human forms before his birth at Samos, and gave names and dates corresponding to five such incarnations. Claiming that in one of these he was Euphorbus, son of Pantho-os, the Phrygian, and that in this form he had run Patroclos through with a lance, he proved it in this way: He was taken to the temple of Hera, in Argos, and asked to point out the shield of Pantho-os. which he did without hesitation. He appeared simultaneously at different places; he lulled storms; he expelled pestilences; he caused symbols and inscriptions to appear on the disc of the moon; he tamed a savage Daunian bear by stroking it gently with his hand, subdued an eagle by the same means, and held absolute dominion over beasts and birds by "the power of his voice or influence of his touch."

We are told that the age of the miracles ascribed to Pythagoras was extremely superstitious, and that the people of that time naturally reached out for and unquestioningly received all that was offered as of supernatural origin; but here we are confronted with the facts that Pythagoras flourished when Greek philosophy was nearing its zenith of glory, and that even now the thoughts of those early thinkers not only are recognized as living forces, but seem to be energizing into renewed life-to be experiencing a "second birth." Then we have before us, from what purports to be high Christian authority, the statement that "we know absolutely nothing of Jesus Christ save through the scriptures;" and if printed records are competent witnesses in one case, why not in another?

But we will here say the "printed records" are of no spiritual value to us whatever; nor are they to any one else,-for the philosophical and very conclusive reason that things spiritual are not provable by things material, as all dead records are. We do, however, believe in the divine mission of the "Long-haired Samian;" and we also believe in the divine mission of "the meek and lowly" Naza. rene: and belief in the one is not inconsistent with belief in the other. for, true to the unifying tendency through harmonic attractions that inheres in truth, their respective missions, and the missions of all

and which we testify did come from an invisible source, that was received by us over a year ago, and published last July in THE WORLD'S ADVANCE THOUGHT: "What matters the deaths I die or the forms I wear in transmigrating back to signify but change of shape whereby the soul puts off its mortal covering of Ever-living God cannot, and His immortal presence fills immensity. Then what

can die, since all that lives but lives in Him that cannot cease to be?' "PYTHAGORAS." (Under the Pythagorean system of unifying all things we consider putting

Universal Plan. If our creedal friends could see beyond the curtain of worldly wisdom, upon which is painted and pictured the epitaphs of the dead past instead of the glowing hopes of the living present, they would be awe-struck at the enormity of their offense in teaching that such a soul is idolatrous as that of the Divine Pythagoras, who instructively said of the grandest and most stupendous of material objects presented to mortal eye, " Thou art not our infinite and invisible Osiris, but the invisible Osiris discloses Himself in thy lise!"—they would feel themselves shriveled into spiritual nothingness at beholding Pythagoras and Jesus and Buddha and Mahomet. and all the other great spiritual lights of the ages—each having manifested on the material plane as a special flame, according to the conditions and necessities of the souls receiving the illumination-symbolized to view as a single star! Standing in the light of its all-embracing beams of love they would, for the first time, feel in their souls what Pythagoras taught twenty-five hundred years ago-that "God is everywhere, even the blind are sensible of His presence,"-

for the first time they would feel the true spirit of Universal

No, we do not base our faith upon any printed records, for they are all fleeting shadows; but we here and now bear witness, upon the only sufficient authority of SOUL KNOWLEDGE, that Pythagoras is to-day an INDIVIDUALIZED moral influence among the inhabitants of this earth-that all the "miracles" recorded as having been manifested through him he has representatively manifested through others, now in mortal form-and that among the grand army of martyrs to human ignorance and bigotry in the past who shall soon be manifesting themselves to such children of earth as may be ready to receive the light they shall bring will be the Godly Pythagoras, he whose soul pulsated in harmony with the rhythmical circlings of the eternal spheres of heaven.

An important point in the history of the school of Pythagoras at Crotona for the psychical student to dwell upon is the remarkable influence it had upon the public mind. "The whole aspect of the town became more moral and decorous in a marvelously short time,' says one account, and this elevating influence extended over a wide district-temperaments were tranquilized, tastes elevated and refined, public opinion liberalized and pacificated, and long-standing feuds and antagonisms adjusted and fraternized. Routine or creed-prescribed moral teachings do not produce such effects: they were the results of the all-potent soul-forces that radiated out from the esotoric department of the Pythagorean school.

But as the light extended the benighted spirits of inharmony—the wealthy and the worldly great, with their sycophantic followers, the vicious and the selfish of all classes, grew antagonistic; they became nore and more implacable in hostility, until the school, or its external form, was suppressed by popular violence. But what folly to apply material means to the destruction of a principle of truth! The soulelements or essential conditions of the Pythagorean system have continued, and were never stronger than to-day; and all that was externally lost will in these times be more than regained. The sequel will show that all the great exemplars of spiritual truth have moved forward along parallel lines to accomplish one and the same object -to make clear to human minds and induce men to live the UNIVER-SAL TRUTH that God's love is a positive force that binds and holds all things together as a unit.

Religious antagonisms among mankind are mainly due to ignorance in regard to Messianic missions. In building up rival organizations the leaders have presented to the masses local and special instead of general and universal views. Thus have men been deceived by men with false gods. The Messianic connection between upper and lower soul states never has been broken for one instant; and it is impossible that it ever should be, for it is the vital current of spirituality which, perpetually flowing in and out from center to circumference, unifies and vitalizes all. Like those rivers of our Western plains which often sink and disappear through long, dreary stretches, as often reappearing

"In warmer light and broader sweep."

and love that unites all the children of earth with the Infinite Father-and-Mother God; and the Messianic souls that appear along its vitalizing course, from age to age and cycle to cycle, are but springs that bubble up to the surface, here and there, stars of hope that periodically rise over the crystal stream, to re-assure blind and stumbling mortals that they still are safe in the keeping of an All-Wise and All-Loving Parent God. This great central current of spirituality broadens and deepens with its advance, like the natural river, and in the same way—by accessions through tributary channels: wherefore the coming Messianic representative must and will be, as we promised in the first number of this journal, grander than the old-time Messiahs in the same degree that the time of the coming shall be superior to the past, morally and intellectually. At the next coming the Feminine and Masculine branches will have united, and then will be manifested on this earth for the first time the Divine Spirit in REPRESENTATIVE COMPLETENESS.

No Messianic spirit has thus far been less appreciated, none more nisunderstood, than Pythagoras; and the inspirations of none shall be more completely vindicated in the end. Only they who drink at the universal fountains, who have been baptized in the universal currents, are capable of imparting positive knowledge. Pythagoras lived while yet in the mortal in the Divine Thought, as did Jesus five enturies later. From this lofty altitude of soul he was enabled to orrectly map out the solar system over two thousand years before Copernicus, Newton and Galileo were born, and to fix their spiritual and material relations to each other and to the central sun. It will pe proved to this generation that all the discrepancies between the Pythagorean astronomical system of twenty-three hundred years ago and the system of the present age stand for truth on the side of the former and error on the side of the latter; and it will be proved by spiritual power more convincing than the turning of water into wine. Nowhere in the wide realms of nature shall the material philosopher be allowed to point to a fact or a condition justifying selfishness. or showing the possibility of separate and independent existence. The statement, being taught as "scientific fact" in our institutions of learning, that this planet is plunging through space, by independent movement, at the rate of tens of thousands of miles an hour, is atterly untrue; and utterly untrue are all the other conclusions arived at upon Newton's false gravitation theory. What knows the nsect in the car-seat cushion of the philosophy of the moving train? What knows the caged bird, hatched and reared within its narrow confines, of the boundless fields and forests without? And what knows the earth-confined external mind of man of universal condiions? The seemingly independent movements of the earth and of he other planets are but local manifestations and parts of movenents that are universal, and which, therefore, are only comprehensible to souls that are universalized with them. When the soul rises above local and time-conditioned considerations—to do which it nust be over and superior to material philosophies-it will see diversities unifying into harmonies as the Infinite is approached, which ncludes and is potentially centralized in all. The physical earth may be compared to its real life compass as the point of a single burning jet may be compared to the entire electric current that gives illumination to a great city. There are no pullings in and throwings out by mechanical forces in the planetary movements. Just as pointers at the same pivotal point, so all force extends out from and is of thus: the solar center, and the orbital movements of the planets, just like the movements of the pointers on the dial, are but extended manifestations of the very identical movements that are at the commor center. But the dial and pointers must only be taken to illustrate the operative method: for the motor of the universal movements is spiritual, and not mechanical. The solar system is a life, and not a mechanism; and its most vital parts are those portions that are invisible to mortal eyes and their telescopic aids. To com-

The Brilliant Unity, only making us capable of comprehending the GRAND s the province of the soul, and not of the mind. The soul of Pythagoras being a self-conscious part of this Mighty God-Life, it was capable of expressing the eternal verities of existence.

prehend this vast Being-

Will our scientific friends who stand so stubbernly firm upon their heory of "eternal and immutable law," as meaning constantly-acting material energies, dispose of such problems as the double-stars omes its higher grade of life. What can die? The and the triple-stars they tell us about? Explain these eccentricities of that "all-pervading" law of gravitation which "draws all things to ne common center?" How comes this "immutable" law to op-| efate around double-centered and treble-centered "common centers" | a long-benighted world.

such, are partial manifestations to human conception of what is One in some parts of the universe? And sometimes the astronomer will even give us a whole cluster of suns, to be taken collectively as the center of gravity" for a great stellar system. If the law of tendency to a common center gives' the descending water-drop its globular form, how did it evade the "immutable" law in getting up to the clouds? And how about the differently-colored worlds we are told of by the astronomer,—the red mars, blue stars, green stars, vellow stars, and so on through all the variations and blendings of the prismatic bow? Is not this media of stellar constitutions fatal to the theory of material laws of "eternal and immutable" operation?

But there are thoughts of condition nearer home for our Matter-God friends to consider. What human being, in his own individuality, knowingly possesses the power to keep his physical organism in healthy running condition one second—to keep the many joints properly oiled, the myriads of air-tubes opened, the vast extents of supply and drainage channels in perfect order, the infinite array of nerves in condition at all points to respond to any demand that may be made upon them? If—as to us seems to be a self-evident truththe wisdom and power of a God are required to do this for any one individual, shall we therefore conclude that fifty or sixty millions of Gods have been provided to take care of the fifty or sixty millions of inhabitants of the United States? No, all forms of life being constituents of the Infinite Soul-emanations, but never entirely severed from it—there can be no such thing as absolute independent existence. Spiritually all mankind are one, so that each is acted upon by the over soul-forces, not directly as an individual, but as a member or a constituent of a unity aggregated of many, just as each atom of the physical body is subject to the involves of the mind by its dom-inating all collectively as an organic. Thus is made plain to the reason the truth, that souls ever harmonize and unify into higher organisms, the soul power of each constituent fixing its relationship to the whole, (soul individualizations as such being eternal), and all being subject to the universal conditions; and thus we may reasonably understand, from the premises stated, that the invisible must be the real, or individual existence would be impossible.

But another conclusion logically and unavoidably follows, which holds the most conspicuous place in our fine of reasoning. It is this: There can be no absolute completeness or wholeness outside of the Infinite; and what the Divine Thought imposes upon finite beings as conditions of their existence, such they are, as it is clear that finite minds must be in complete subjectivity to the Infinite Mind. It transcends and gives quality to all things natural—so absolute truth is only attainable to those who live within the Divine Thought.

Now we will enter a flower garden. Again we are in the midst of reations that contravene the materialist's "eternal and immutable laws," instead of being solved by them. Blooming side by side, in the same air and over the same soil, we have flowers of every hue and color. How shall we account for these varying displays under the same natural conditions? There are not only variations in groups, but in the coloring of different parts of the same individual, though the geometrical rules have been exactly observed in the construction of all. What principle of material nature can we invoke for light? There is none. To the original germs we must look for the explanation, and they are beyond the grasp of the external mind, are incognizable to the material senses—they are invisible, they are spiritual, they are of another world. The instant the conditions were ready for such beautiful expressions of the Divine Love and Wisdom on earth by soul sympathy it was known at the Fountain of Causes—the Grand Sensorium of our Universe—and in response the sunbeams flashed in as the carriers of the germs. They came as lullaby-words from the Mother side of Deity to Her restless brood of young souls, as they were clammoring and struggling upward for more light under the sheltering power of the Father side.

Material forms are God-Thoughts symbolized to human understanding. But it is clear that if the human mind self-consciously dwelt in the Divine Mind it would not be necessary to reach its comprehension through symbols—the God-Thoughts would be to it objective realities. Thus we see that happiness and unhappiness, heaven and hell, are conditions representing different degrees of soul unfoldment. As the necessity that underlies the symb expressions proves that they fall to absolute truth through them.

material philosopher succeeds short of the real truth, it is folles Only spirit is real and true. When the material philosopher succeeds in getting over the barrier imposed against him by the inscrutable ittle atom at one end of his speculations, and by the eternity of sequences at the other, his ipse dixit may be received against us; but t can not consistently be before.

Popular science views the fields of nature as wide-spread battlecenes of antagonistic forces—terrific struggles, in which physical energies are to decide what and who are fittest for survival; and it riews the worlds that spangle the infinite expanses as selfish and independent existences, their respective individualities being mainained by a balance of material forces, or dead-matter proportions, omething after the plan upon which standing armies fix the balance of political power among the so-called Christian nations of Europe. And in harmony with these scientific conceptions the popular religions are modeled upon principles of partiality and in the interests of selfishness. They set up for worship a God whom they seem to think looks most pleasingly upon the highest church-steeples and the costliest pews, who will hear the petition of a high-salaried parson before He will the piteous appeals of a rag-clad widow for her starving children; and, even carrying their false ideas of man's relationship to his God beyond the confines of time, they offer him, as the highest final eward for his groveling worship,—and a fitting one it seems to be! selfish lives? But as the Lord God liveth these mockeries shall CEASE. Truth is coming to make this world free! The evidences that stretch along back over the wastes of the past to the first dawn are but the empty shells of souls that, having-fulfilled their destinies on lower planes, have risen to higher ones. There have been no vioent destructions. The victories have all been victories of higher harmonies, of concord over discord, and all that is good and true ever have been and ever will be conserved and protected. Throughout the universe, and every portion thereof, the bond of union is the family bond—all parts are held together as a whole by the natural ties of love and affection.

It is clear that the Spiritual Philosophy must prevail, in human religion. All are most positively assured that the advance-signals that have so abundantly been given to the world within the last that there is no truth, no force, no substance, outside the spiritual

ien 'Nation with nation, land with land, Unarmed shall live as comrades free: In every heart and brain shall throb The pulse of ONE FRATERNITY

## THE SILENT FORCES AT WORK

The New-Church Messenger, stating that the "Swedenborg Pubshing Association'! had printed a pamphlet written by Rev. N. F. Raylin, of California, entitled "Progressive Thought on Great Subiects." and sent copies "to thirty-five thousand of the clergy of this noving around a clock-dial, at varying rates of movement, and em- | country and Canada," and "expected to send copies to thirty thouspracing radiuses of varying extent, receive their respective impulses and more within the next few weeks," comments upon such action

> "We have just learned that N. F. Ravlin, author of Progressive Thought on Great Subjects, has become a Spiritist. \* \* \* Mr. Ravlin's conversion to spiritism is beyond all question," as "he tells of what he regards as remarkable communications from his deceased relations," ect. Other such regretful remarks are made, because of the wide circulation thus gratuitously give Mr. Raylin's "Progressive Thought on Great Subjects" by the "Swedenborg Publishing Association "-a consideration at first impartially accorded on

merits of the work.

Mr. Ravlin's "Thoughts" were lovingly adopted and sent forth as holy evangels of truth to thousands of spiritual teachers when he was believed to be permanently engaged as a Baptist minister; but when he follows beyond the sectarian walls the widening light he has received-standing high above the constraining influences and narrow prejudices of special ecclesiasticisms, as Emanuel Swedenborg had done before him-he is reproachfully called a Spiritist!

For such as read THE WORLD'S ADVANCE-THOUGHT, especially those who are students of and belivers in the inspirations of Emanuel Swedenborg, comments on the foregoing facts are unnecessary. But have we not here remarkable evidence of the potency and irresistibility of the silent spiritual forces? Inspirational truths are transmitted, through unfriendly channels, to thirty-five thousand spiritual teachers, and it might be to twice as many! Thus, in seem- THERE IS AN ALLMIGHTY GOD; and I bow down before Him with ingly almost miraculous ways, the light is gloriously spreading over

[Written for THE WORLD'S ADVANCE-THOUGHT]. A BURDEN BEARER.

By Elizabeth G. Lake.

OT mine are luxuries of earth;
I seek not fashion's vain display; Nor claim I gift of genius rare. My earthly heritage is care; With toiling, struggling, day by day, I seek for good of lasting worth

> My life-work few may understand For silent forces, all unseen: Attend me wheresoe'er I go-A constant prayer my soul doth know, And nothing "common or unclean" Comes to me from the Father's hand

My heart with sympathy o'erflows For every fellow-being's need: And as I toll along, unknown. Grieved oft by sorrows not my own, I wonder at the selfish greed That feeds upon another's woes.

But not for me to feel unkind. To harshly judge or censure any; Each to his Master stands or falls; Singly to one my duty calls. Though working always for the many-Faithful to serve I freedom find.

Content'am I to harvest here · Results of whatsoe'er I sow: Nor envy I the worldling's pride-With simple fare I'm satisfied. And fear no harm from outward foe. While peace within my soul doth cheer.

Yet burdened heavy day by day. I often weep and sigh alone. For this-God's family ARE ONE: Redeeming work is not yet done; Christ in the flesh must yet atone Till all shall learn THE LIVING WAY. Lynn, Mass., April, 3 1887.

FRAGMENTARY THOUGHTS. KEEP your soul up where the pure azure is and the few floating

clouds are all of cold.

Worldly wealth unsoulfully acquired will surely prove a curse stead of a blessing.

God created a world of beauty out of chaos. Cease grumbling at vil and set about removing it.

TRUTHS, like the suns, extend their influence forever by moving circles of infinite extent.

Would you think of God making worlds move faster or slower? Compulsions and restraints are not conditions of love.

God may be defined as a union of all forces to secure in the highst degree the happiness of each individual expression of force.

As we know but comparatively little of this world, we should not be over-confident of the correctness of our conclusions in regard to

Spirit is the universal motor. This age is more spiritual than he midæval ages in the same proportion that the locomotive is faster

han the camel and pack-horse. WORLDLY failures will be looked back upon from higher planes nd seen to have been strengthening and finally successful efforts of

he soul to rise into purer airs. We are sold of a time when this earth was a nebulous mass, exending out to the orbit of the moon. In its own proper individual-

ty this earth was never so expansive as now. As the plant puts forth its wealth of leaf and bud and blossom when the sap rises, so the soul expands and grows happier and heav-

enlier when the thoughts go upward. WHEN spiritualization is the object, moral quality should be the first consideration; but if the investigation is altogether scientific. then the serpent that charms the bird may be approached and

We have heard it said that within the scorn is the perfected oak, if microscopic proportions. Be this true or false, we know that the greatest mortal is but a microscopic image of the greatness promised

by spiritual unfoldment. Spiritual self-consciousness is the first condition of immortality. An earthling's external fame may spread over continents without his having scarcely a spark of spiritual self-consciousness. That religious faith that does not enter into and become a part of the adher-

ent's life is a cloud over the Divine Light within. WHENEVER one discovers something new, that will benefit hunanity, not only enemies, but best friends, will say it is impossible o make it available to the world. Discouragement comes from all lirections. So it is at the present time. But be not put back. There is a Power guiding greater than the greatest of earth.

THE general principles of growth are the same in all departments f life. Accumulations by the tree in excess of the acquisitions of healthy development are deforming excresences. The hell the human soul has to go through is to harmonize itself with its life principles. There is no continuous and perfect happiness for it until this

#### [Written expressly for the WORLD'S ADVANCE-THOUGHT]. THERE IS AN ALMIGHTY GOD. BY GEORGE BENNETT.

6 HE Occultists endeavor to account for animal and vegetable life and forms upon the principle of inherent tendency in matter another body of dust. Are human beings, influenced as they are by and immutable law. This theory of the Occultists has come down to such teachings from the cradle to the grave, to be blamed for living us from a remote age; but antiquity is no proof of truth. The ancients believed that the earth was flat; now every one believes that it is round. They believed that the sun moves around the earth; every one now believes that the earth moves around the sun. If there is an inherent tendency in matter, and not of matter, then of organized life do not prove the annihilation of the smallest insect. where did it come from? If from life, then it must belong to life, animal and vegetable life and forms, it must be from pre-existing ife and forms in matter. A field of wheat comes from seed that was previously planted. In life the tendencies that come down to us from ancestors have a pre-existing cause. Instance the dislike the ommenced between them when the white man first set his foot on

There is no effect without a cause. Vitality and matter are directly opposites. One is positive; the other is negative. Matter is the negation of vitality. Life exists in man, and it thinks and acts. The body-matter-consists of about seventy per cent. of water, the thought and conduct; and it is also clear that its complete triumph will involve the overthrow of the false gods of science as well as of for they are a mere machine, and on I go. If I change my mind-a familiar term-and turn back, my will moves them in the very opposite direction. They have no voice in the movement whatever. forty years are soon to be followed by UNIVERSAL VIBRATIONS OF Inherent tendencies in vitality—prejudices, passions, etc.—can be rower that will convince all—some byfully and others sorrowfully— changed and effectually overcome by intelligence and education; but changed and effectually overcome by intelligence and education; but the laws governing matter are immutable, such as gravitation, water reaching its level, etc. Education can do nothing with them, for they have no intelligence or will, and therefore no ability to comprehend the former, and no power to act upon the latter. Animal and vegetable seed must precede animal and vegetable life. The inherent tendency is the effect produced by the seed, which is the cause Without the seed there would be no tendency, for where would the tendency tend from? The causal power is in the force of the seed but it may be by sprouts, or by division. It must be from something vital. At one time "the earth was without form and void." Matter was in a nebulous state, owing to the terrific heat that then prevailed We know that two hundred and twenty degrees of heat. which is that of boiling water, will kill all animal and vegetable life and all seedlings of every kind; and, as the laws of nature are immutable, of course it would do the same when the world was in a nebulous state, and when the heat was vastly in excess of two hundred and twenty degrees. And that it did so-that is if the seeds of animal and vegetable life and forms existed at that time—is proved by the fact that in the earliest strata of our earth, and when the nebulous matter had sufficiently cooled so as to become solidified, there is no trace whatsoever of any animal or vegetable forms. In a subsequent age the sea abounded with fishes, the air with birds, and the dry land with animal and vegetable life. Where did all these come from? They came from God, and from Him and by Him they were sent, when He saw that the earth was matured enough for their reception; and their remains are found in the strata of the ages when they first appeared, and of every age since, even unto this day. If the theory of "inherent tendency" and "immutable law" is correct, why do we not now, when thousands of inquisitive microscopes are prving into the hidden secrets of the geologic formations, discover forms of animal and vegetable life in the earliest solidifications Why can we not get at the beginning of the evolutionary line, and trace it down to the present? It may be said, "it was not necessary to perpetuate, through the evolutionary modifications of time, the earliest forms." Who is to judge of that? MIND!-ves, and a Mind possessed of vast intelligence, judgment, and foresight-Gop. Who else could stop an inherent tendency according to immutable law?

MOTTO-SENTIMENTS SUBMITTED.

T is only proper for us to say—and in saying it we hope we will not be understood as detracting from the credit due the successful competitor-that selecting the prize motto from the number submitted must have been to the awarding committee like picking out a preferable grain of gold from a number of almost indistinguishable differences. We presume it is fair to say there was a minority re port. Below is the list, with the prize motto at the head: THE PRIZE-By Adelaide Comstock, San Buenaventura, California:

LOVE: THE FULFILLING OF THE LAW THAT BINDS ATOMS, WORLDS

By Wm. H. Kimball, Concord, New Hampshire: 1. Law without Liberty is oppression: Liberty without Law is

2. Law: a galling yoke to refractory desire; to obedience rest. 3. Central to life's discords is harmony of Divine purpose.

.4. Immutable law is indispensable, because by it comes human

5. United heart, head and hand, rightly motived, are irresistible. By Wm. Phillips, Clackamas, Oregon:

Love is the redeeming and beautifying power of Go1. By H. A. Bradbury, Lynn, Massachusetts:

Charity is the highest token of Divinity from God to man. By A. G. Hollister, Mt. Lebanon, New York:

Faith, grounded in knowledge, inspires hope, enthusiasm, and

By T. M. Fort. Minden, Louisiana:

Open the portals of heaven and let light and love flow down.

By Géorge Leach, Riverside, California: The Cross of Christ: representative of Life, not Death.

By E. D. Blakeman, Three Rivers, Michigan: Divine Love alone can ensure perfect happiness

By F. S. Matteson, Aumsville, Oregon: Religion and science, philosophy and reason, should go hand

By J. M. Upton, Bandon, Oregon: Charity the sun, truth the germ, life the flower.

By C. Lee, Ceres, California: 1. Truth is the power that clears the way to perfection.

2. Truth is the power that sweeps to oblivion the rubbish of

By S. W. Jewett, Rutland, Vermont: Reach old age by purifying and keeping pure the fountains of life.

By Mrs. R. A. Blodgett, Grahamville, Florida:

Love inspires hope; hope fulfilled is joy and peace. By Giles B. Avery, Mt. Lebanon, New York:

The Messianic Soul or Spirit is the true arbiter of man's destiny. By George Harper, Anchorage, Wisconsin: Not for rich or poor, but for all alike.

By L. C. Hill, Myrtle Creek, Oregon: Subdue selfishness through charity to all creatures, whether

good or bad. By N. Batchelder, Columbia, California:

The strength and glory of the universe—the silent spiritual forces. By C. E. Stubbs. Mill Village. New Hampshire:

THE WORLD'S ADVANCE-THOUGHT—the world's inspirator.

By A. W. Davis, Covington, Kentucky: Seek the Divine Marriage in the union of Soul and Spirit. Anonymous. New York City:

United in love and truth, mankind shall dwell in peace forever. By D. P. Kayner, Questa, New Mexico: Spirit is illimitable, infilling all things and outworking all forms.

By Mrs. M. P. S. Fowler, Lynn, Massachusetts: Universal education will prove to be the world's true savior.

Anonymous, Flemington, New Jersey:

Thought and action—the offspring of union between God and man. By Hiram Lawrence, Salem, Oregon:

Struggling through ages dark, life is unfolding in light and love. By O. Cherington, Vernonia, Oregon:

On the storm-clouds serenely rides the bright bow of promise. By Eliza Searle, San Francisco, California:

Our banner love, our pilot truth, our hope immortality. By Lucius M. Case, Waldron, Illinois:

In the true honors of life are the true pleasures of life. By Susan C. Waters, Bordentown, New Jersey:

Progress, unhedged by dogmatism, widens to embrace the broad-In addition to the sentiment specially submitted to the com-

mittee, included in the foregoing, Alonzo G. Hollister, tenders the following inspirational thoughts: No power of love is ever lost. Self-control leads to wisdom. The true end of life is the ideal. God is spirit, infinite and unconditioned.

The path of God is steep only at the initial end: Man is a portion of the Infinite Spirit engermed. . The pure in heart dwell in the presence and love of God. To-day's inspiration is as good as any day's inspiration. Harmony proceeds from order, and order from submission to law. Pure love is the key to all treasures of wisdom and knowledge. Perfect freedom can be gained only by obedience to Divine law.

### [Written expressly for the WORLD'S ADVANCE-THOUGHT]. THE SPIRITUAL CONSOLATIONS.

SELF-EVIDENT knowledge is far more valuable, far more to be sought after, than those legends, superstitions and so-called divine inspirations of the dark ages. Each generation reveals new truths to minds that are reaching out for higher, broader and more rational ideas of this life, its present obligations, and its future destiny. Hence the advantage of our philosophy over those mythological teachings that are surely slipping from under the feet of those who have so blindly and unthinkingly followed their inconsistent and unreasonable theories; and to those who have had the moral courage to "break ranks" and join the new progressive army of Free-Thinkers, of seekers after more light, has come a glorious reward, an unfolding of soul powers, and bright glimpses of a future of usefulness and happiness undreamed of before. Mental bondage has yielded to freedom, darkness to bright day, and knowledge reigns in the place of dim, unsatisfactory faith. Joys spring up on every side. Nature now wears a new and radiantly beautiful aspect, and the soul is attuned to its softest, sweetest harmonies. Doubts and despair are of cossil remains de not witness death, but more intensified life. They and not to matter. If matter possesses inherent tendency to produce the past, while the mind experiences such rest and peace as have heretofore been unknown. Earth-life now appears a transitory condition of soul-growth, of preparatory experiences, to fit us for the in-

tensified happiness of heaven. Pursue the innumerable avenues of knowledge, the labyrinths of white man has to the Indian; this originated in the hostilities that refined pleasures and the abundant sources of true happiness contained within this heavenly science. It alone holds the key to true and secure advancement. There is no effort for good uncounted, no unpardonable sin, but a drawing upward and outward of all that is brightest and best in man. It is a mirror where, for the first time, he beholds himself, with all/his hitherto hidden deformities, his vast possibilities, and his immortal destiny. With a true conception of this now dawning philosophy, you will find that with each day's experience, deeper joys, higher aspirations, grander themes of thought and song, will crown your now radiant life with additional beauty and

Los Angeles, Cal., April 3.

## [Written expressly for THE WORLD'S ADVANCE-THOUGHT]. THE FEMININE IN DEITY.

ERMIT me to solicit your patience to hear me on the feminine in Deity. It is clearly unfolded to my understanding. I also see the mighty rush of revolution in this direction. The eagle-eved foresee its birth—see its growth and budding in the warming rays of the sun and the breezes of pure love. For over a century this, that had been so long hidden from the masses of mankind, has been manifesting in a small degree, here and there, where a medium could be found of the required soul quality; and now comes in plain view, to advanced souls, the unfoldings of the Mother Spirit in Deity, co-operating with the Father, to bring from the waters of the great deep the beauties of Motherhood. 'Tis so majestic, so royal, it sends a thrill through my whole being! I earnestly desire that all may be refreshed and rejoice in this manifestation of Divine Wisdom. A number of years ago I was made acquainted with a sea captain. He possessed a scientific brain, and had progressed many degrees ahead of the age. He manufactured a "ship of state" in which wood from every part of the world was represented. For a figure-head he had a woman crowned as the Goddess of Liberty. He then wrote an essay on "The Future Republic," symbolized by his ship, and read it to Wendell Phillips. The great humanitarian orator, after hearing it. said. "Well, Captain, that is fifty years ahead of the age; but get it printed if you can." But it was too radical for any publisher then to touch it. So it is; people are afraid of ridicule, of being called insane and fools. But all who would be saviors for humanity must seek the lost, hold out a helping hand, take on their infirmities, and bear up such to higher conditions.

In Ann Lee was the first manifestation of the Eternal Motherhood Her love was boundless. It inspired, resurrected, and purified in word, deed, and thought. None could come into her presence without feeling the searching power to cast evil out and bring sins

NATURAL fear is usually well-founded. Remove the cause of fear of physical death. Studiously reading this journal is one of the means. When your intuitions shall have been awakened you will know you have been trembling at your own shadow.

Bandon, Oregon, April 12.

reverence and awe.

## THE WORLD'S ADVANCE-THOUGHT.

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VOICE OF PROPHECY.

But as the days of Noe were, so shall also the coming of the Son of Man be for as in the days that were before the flood they were eating and drinking. marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of Man be. [Matt. xxiv].

#### A BUGLE-BLAST OF TRUTH.

E old Abolitionists saw the crisis at hand, at least a few of us, and sought to prepare ourselves and the country for it. But not many heeded us in church or state. Only the apocalyptic thunders pealing around Fort Sumpter availed to wake any considerable portion of the people to a sense of the situation, as all of my age now

Then the nation, particularly the North, waked fast-learned fast! To-day The World's Advance-Thought, the only real, truly living, moving, acting thought-apprehends the situation, and conducts itself accordingly. Thousands have forebodings as when, fifty years ago, Whittier wrote:

#### "Hear ye no warnings in the air? Feel ye no earthquakes underneath?"

But they know not what to do, any better than did those who first heard the voices of Garrison, Whittier and Wendell Phillips.

We need such prophet-calls on every hand. Never needed them more. There needs a World's Advance-Thought on both sides of the Rocky Mountains, with subscribers by thousands, with readers by millions! And apostles and missionaries in every State.

Every reader and lover of your paper, Mr. Editor, should be a self-appointed canvasser through his neighborhood for it. It need cost no time, and but very little labor. Not many, perhaps, would subscribe. Not many may be equal yet to its teachings. But some are, almost everywhere. Let us save such.

A true disciple gained is an added voice—maybe a voice to be heard around the world. "Let him who heareth. sav. come." I worked in the Anti-Slavery cause in New England when there were whole counties-populous counties, too-without a solitary Abolitionist! But they came at last, in numbers to cheer the heart.

PARKER PILLSBURY. Concord, N. H., April 2.

#### PROPHECY AND PROPHECY.

As long back as we can remember we have known and heard of those who habitually predicted all kinds of calamities for humanity, a special feature in their visions being terrible scenes of carnage. Such are at times prophetic, to a limited extent. They are sensitive to the influences of the lower spiritual planes, their minds being kept in a constant state of irritability and apprehension by inharmonious spirits throwing upon them their own unhappy conditions Such prophesy from the plane of effects; rather than from the plane of causes; they feel inharmony, and therefore express it. Their method of forecasting is intellectual, rather than spiritual—is of the senses, rather than of the soul—and thus is the future unfolded to them as a continuation, in aggravated form, of their present restless conditions. As the spiritual energies do not move in a fixed channel at least to human comprehension, the unreliability of this method is apparent

In addition to what we have been compelled to accept as direct inspiration or impression from higher sources in regard to future for every prophecy before we give it utterance. Is it not a fact that -ninety-nine out of every hundred, even among professed Christians, know that they do not practice the Christian precepts? What would be the general consequences, to society and individuals, of removing from human conditions all that is un-Christian, or contrary to those precepts? Spirit controls the environment; the environment does not control spirit. As the spiritual advances old forms disappear. Could the present institutions of civilization have been built upon this continent without changing the old conditions-destroying the forests, with their wild denizens, and utilizing the great natural resources? Hear us: Again come more spiritual conditions. and again must old environments give way for new ones; the fate that overwhelmed the original savage occupants now stares in the face those who have succeeded them. From a sacred sense of duty we call upon all who have led and are leading unspiritual lives to turn to the light before it is too late. Nature does not confirm the false prophet with earthquakes, fire from heaven, and unheard of disasters on sea and land. Further: while we-de-not feel spiritually authorized to endorse as true prophecy all that may appear in this department from other publications, we do claim that an occult power prevents the admission into it of original matter that is not truly prophetic.

## FROM A FRENCH WATCH-TOWER.

Mme. Lucie Grange, the editress of La Lumiere, of Paris, says that the recent earthquakes, that have brought ruin and misery to towns in Italy and southern France, were foretold by her spirit friends. We translate the following communication given by "Hab:" "If the earth trembles, and is shaken by convulsions, if the ele ments are let loose and hosts are carried away by the whirlwind and cyclone, and if towns are destroyed and frightful calamities afflict mankind, even then the world should rejoice, for it is the Judament. it is the glorification of good and victory for the liberation of

humanity. "The time has arrived for the commencement of the grand end. Already the elements have entered into combat, and the great catastrophes which have rent the earth will rend her again. I solemnly affirm that we are uniting to prepare the spark that will soon inflame the whole world. The bosom of the earth is being rent by active powers. Earth-bound spirits are in a state of unrest; and the luminous heights are melodious with the joy of the angels, who are happy and confident of victory. For the fertilizing Sun has triumshed over the darkness of earth, and the Mirror of Wisdom reflects the newborn principle of the union of Heaven and Earth. [Our fraternal emblems on the full moon].

"There comes a time when the voice of God speaks in thundertones to awaken man from his lethargy, to compel him to reflect by the force of terror. The voices of the earth have spoken in warning; the forces have shaken the world; and new forces are coming to it

from on high. "No. it is not yet finished. It will be necessary first to renew the earth, as well as the social world, and then harmony will be

"We repeat it: THE TIME HAS COME. New combinations are dispersing the atoms to reassemble them in new conditions; the bowels of the earth are agitated, and mankind are already in the first pangs of agony, for the earth is in the birth throes of THE NEW."

#### FROM AN ENGLISH WATCH-TOWER. The following we take from the last number of The Star and

Cradle, that has reached this office: The administrations of the Righteous Age shall be executed in Perfect Union, in Perfect Rest, and Perfect Love, Infinite Knowledge nd infinite Wisdom permeating and enfolding all. Confidence shall be restored between every living object, both of spirit and of matter; and anxiety-that worm of ceaseless torment-shall be known no more. 'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. \* \* \* They shall not hurt nor destroy in all My Holy Mountain, saith the Lord.' The divided shall again become one, and the serenity of a wisely-ordered family shall reign throughout. This year the earth shall take a rapid stride towards her day of rest. This year shall the earth attempt to change her condition of surface. In one of her greatest throes she shall partially succeed, and the river shall become dry ground, the thirsty land, in turn, shooting forth its springs of water. Science, industry, excavation, and the soil of the fields shall be prolific; death and infidelity shall be more than usually busy, but each shall receive a thrust more deadly than themselves. The aristocracy of earth and that of heaven shall pass through transposition, and the star of an immaculate conception shall appear. Spiritual communications shall become natural, and not frightful in the households of the elect; and we know her influence was generally Messianic, for we have felt it. men shall learn that they possess life within life, power within power, and sense within sense, in a never-ending measure. Letter writing shall not be indispensable among kindred souls; thought, wish, communion, shall travel more swiftly than the mail, and a brother shall send a blessing across the ocean to his brother without the help of post or telephone. The elements of strife shall agitate the center of is a deep interior significance in the recent unveiling of combustible the globe, reveberating to its outer surface, and knotting together religious communities in factions of dissent and controversy. The mysteries buried in the heart of the pyramid shall be further unearthed.

Bible days shall become more vivid and present in the light of un-

folding truth, and the science of astronomy shall pierce deeper the un-

known treasures of the midnight sky than ever did the tireless vigils

of Herschel and his sister.

STILL AMONG THE SHADOWS.

SCIENTISTS continue their examination into Nature's dangerous pranks as if she was morally responsible for them. We are now told that alarming displacements of the earth have lately occurred all along the Atlantic Coast extending as far back as Pittsburg. We would suggest to our scientific friends that they dispose of a few of the problems that lie right at the threshold of their investigations before becoming too deeply concerned about future probabilities. The chasm opening and swallowing an amphitheater in Austria-fire refusing to heat water in New Zealand, at an inhabitable altitude, during a volcanic eruption—the water-washed pebbles showered down in Charleston—the shingles thrown up from a river bottom on a column of hot water in Italy-the colossal flame of real fire shooting up to the heavens from Calloway county, Kentucky-the saltpeter showers in Noble county, Ohio-the fall of fire in Nevada, Missouri,-such occurrences as these are now almost weekly distegarding "the established rules" and recorded facts of science. Explain them. And at the same time it might be well enough to devote a little time to the consideration of The World's Advance-Thought, which months ago stood alone in saying these wonders would take place. Out of he shadows, and into the light: seek ye the spiritual!

## THE HIGH MISSION OF PHILOSOPHY.

We translate the following from La Vie Posthume, of Marseilles, France, a monthly magazine devoted to rational philosophy. It is said to have been dictated, letter by letter, through a medium in the normal condition, through signals mechanically given with his hands

"Humanity is undergoing a transition period; the Old World is going back into the night, and a New World is at its dawn. Human thought, so long enslaved by dogmas and obscured by mystery, is finally arousing itself from its long nightmare, and is springing, self-conscious and free, to the research of truth. On every hand can be felt the efforts of reason to draw aside the last veils which hide it from the light, and under the influence of its vivifying rays, like a block of ice in the heat of the sun, it melts, little by little, the intolerance and religious submissiveness of a cold and rigid past.

"Let Philosophy, then, be the pioneer in the onward march of new ideas,-let her be a guide to lead humanity to higher planes of thought; but she must spurn all that can fetter her in her progressive work-she must boldly disencumber herself of the remaining bonds which chain her to a past of slavery and oppression—for it is to-day in the name of Liberty and Justice, it is through Science and Progress, it is for Love and Unity, that she must battle, if she truly desires to emancipate man and awaken his conscience to a knowledge of his real power and dignity."

#### FROM A SPANISH WATCH-TOWER.

Another New Dispensation journal, La Cabana, has just issued in Barcelona, Spain. It is "a journal devoted to philosophical and essential Spiritualism," and claims to be a "defender of true Christianity." Its motto is "Love, Peace, Charity." It contains a communication, dated Argelia, which affirms that "the time has come for humanity to become united and re-establish the Evangels of Jesus, as a New Messiah is coming to earth."

#### [Written expressly for the World's ADVANCE-THOUGHT]. SUPREMACY OF SPIRIT. BY ELIZABETH HUGHES, METAPHYSICIAN.

IMON, son of Jonas, lovest thou me?" asked the Master. "Feed my sheep;" and he said this even the third time, till grieved Peter said, "Lord thou knowest that I love thee!" and he said again unto him, "feed my lambs." To-day which of us is willing to wash the feet of his co-workers, travel-worn and soiled on life's dusty pathways? I lay the plummet of right doing to myself and my own course, as well as to that of others, and feel that there

Very often our strength is to sit still. There is often a greater ower in silence than in speech—greater power in being than in doing. It is not in man that walketh to direct his steps. Then why complain if our path is seemingly shut up on all sides?—if every effort seems a failure, and our own personality seems to sink into the most abject insignificance? That is just where it ought to be. The Lord alone shall be exalted in that day. If we could lift the veil of flesh and sense, and see the true spiritual reality of things we should see that the power that moves the world is not what it appears. In some obscure corner abides the hidden force that sets the wheels in motion, as in some factory all the buzzing and whirling comes from ome hidden power. When a small family went out of Sodom destruction came. How they would have laughed if one had said. They would to-day, sometimes, to those who declare unto them the reality which heir own eyes can not see.

There comes a time to all sincere workers when it seems that they nave to stand alone—to share in some degree the experience of Him who trod the path of sorrow and rejection, and drank the dregs of the cup of bitterness. But let them be faithful to their convictions. if there is no earthly arm to uphold, and realize the sufficiency of God as manifested in His attributes-Truth, Wisdom, Love. This experience is sometimes a very necessary and blessed one, for as long as materiality in any shape can find a foothold in us it will cling to us. The sea of matter and mortal mind may try to overwhelm us, but spirit says, "Thus far shalt thou go, and no further, and here

shall thy proud waves be stayed." It is not possible for sin or error to prevail against those who have their lights trimmed and their lamps burning. Let us take heed that the light within, the Divine Eight of Spirit, be not darkened, for if that light be obscured how great the darkness! how menacing the shapes of evil! Not by the tremendous struggles by which "adeptship" is said to be achieved do we triumph; but we are led by a loving voice, as sheep that feed in green pastures, and we realize the saying, "My yoke is easy and my burden is light."

There never was a time when spiritual culture was more neces sary. The subtle influences of error rise like miasma from swamps, dulling the physical senses and the mortal mind. The forms they assume are so subtle and deceptive that, if it were possible, they would deceive even the elect. Where is our salvation? The oil in the lamp is the illumination of the spirit, without which the word is a dead letter. No thoughtful mind but what is aware of the unreliability of the external senses, and the impressions we receive through them. There is no rest but in unchanging spiritual verities. It is only after repeated trials, and many experiences bitter to flesh and sense, that we realize the illusory and deceptive nature of the things we so fondly cling to, for, alike in pleasure and in pain, the clinging to matter, to sensitious things, is deceptive. The disappointment and defeat of cherished hopes and plans are our best schoolmaster; but O, sweeter than honey is the satisfaction which spirit obtains in overcoming every cloud and obstruction of mortal mind and the selfish and sensuous nature, till finally it basks and rests in the warmth of the sun of righteousness, and sees its way clear, without let or hindrance, to "follow the Lamb whithersoever he goeth." False beliefs, with their false gods and false prophets, are traversing the land, far and near, like misty shapes of evil. The angel with the key of the Revelations has unlocked the abyss, the bottomless pit, which is the unseen world, and the very air is darkened with its smoke. But our Day Star has not set. He is manifesting in the power of truth, in the power of immortal life, and He manifests to our spiritual senses, and to our internal perceptions, as He did to John in the Isle of Patmos, saying, "I am he that liveth, and was dead, and am alive for evermore, and have the keys of hell and of death."

Oakland, Cal., April 14.

## "A RINGING POEM."

Abraham P. Miller, the poet-editor of The Worthington (Minn)., Advance, publishes this in his able journal:

"The March number of The World's Advance-Thought opens with a ringing poem by Eliza A. Pittsinger, the California poetess, entitled "The Song of the Soul Victorious." It may not be equal as a lyric to Pope's "Vital Spark of Heavenly Flame," but it voices more fully the triumph of the immortal spirit over matter, death, and whatever can hurt or dismay. \* \* \* This number of The WORLD'S ADVANCE-THOUGHT is especially rich in spiritual pabulum. We have before said that it speaks as one having authority, or by authority. It voices our higher spiritual experiences, ideas and aspirations, and foreshadows those "things which are coming upon the world." It gives us Spiritualism with the (D)evil extracted or exorcised, so that tender-conscienced church people need not fear it. The publishers claim (and the result seems to prove it) that each issue is accompanied by a high and heavenly influence, so that those who

THE Albany Evening Journal contains a Shaker epistle on doctrinal points of special interest to that Brotherhood and Sisterhood. and of general interest and value to all students of Christian religious institutions. It is rigid in its logical methods, yet pleasingly liberal in spirit, and undoubtedly will take its place in Shaker archives as a document of Paulinian importance. While we can not accept the mission of Ann Lee as being specially and exclusively Messianic-to prove which seems to have been the purpose of writing the epistle-

read will receive spiritual peace and strength from angelic sources."

MATERIAL nature moves in sympathy with the spiritual life-curents, just as the physical body moves in harmony with the mental impulses. Soulful men and women are successfully invoking into externalization the spirit elements of the planet we inhabit. There monopolies to control them. Gloriously will this old earth of ours eventually flame out in inspiration-life to the spiritual; but consuming fire to the unspiritual.

THE science of the Millennial Era will be religion; and its religion

#### OUR KEY-THOUGHTS.

This department is intended to be specially educational. If the reader, after perusing a thought, will keep it in his mind while it is in a reflective and recepive mood, light may come by spiritual influx].

THERE is no "empty space."

Bigotry is blind to truth.

- Selfishness is naturally self-excusing. - Flattery in the mind is a curtain over the soul.

- "Immutable law" is constancy of Divine Will.

- That is true which you feel in your soul to be true.

- Written history seldom does more than suggest truth. - This earth is a growing germ in the womb of Nature.

- The God of Fable points away from the God of Truth.

- Truth is natural: human devices present only its mask.

- All spiritual thoughts harmonize into the Infinite Mind. - To assert a truth is to plant a seed; to live it is its growth.

- Sorrow decreases in the exact degree that wisdom increases. - The soul that would illuminate other souls must be tranquil.

- The more inclusive your sympathies the brighter your heaven. - Truth images itself in all things, from the atom to the universe. - Spiritual progression is rising to major truths through minor

- Mortal life is the mould in which spiritual individuality is given

- Soul expansion destroys selfishness as the seed is destroyed in germinating. - Bad spiritual influences can not possibly respond to good spirit-

ual aspirations. - Were knowledge wisdom the nitural penalties of vice would

estrain the vicious. strain the vicious.

— Selfishness is not individuality, but a moral cancer that conmes individuality.

- Co-operation is voiced by every sound, is written on every form, throughout the universe. - Prejudice stands at the portals of the soul with drawn sword

- The chain of love that unites the individual with his God links

apward from the lowliest of his fellow-beings. - The ship rides roughest when the anchor drags. Lift your soul out of the rocks and caverns of the nether life.

- While the little acorn is still buried in the dark mold its sleepng energies are awakened by the ideal oak whispering to it, "Come - The external mind thinks out its conclusions; but the soul ac-

quires its most precious truths by simply keeping itself pure enough to receive them. - Though spiritual existence without material connection may be possible, it is positively certain that material existence without spir-

#### [Written expressly for THE WORLD'S ADVANCE-THOUGHT]. WHAT IS TRUE PROGRESS?

itual domination is unthinkable. For what can be without the es-

BY DANIEL FRASER.

human elevation.

ITERATURE and mathematics may be greatly unfolded, yet A-B-C will ever remain at the root of the one, and 1-2-3 at the root of the other. So we may be assured that in all branches of human progress initial principles will ever be recognized.

The progress made by the Jews from ancient heathenism was due to a measure of obedience to hygienic and moral law. This is selfevident, from the fact that all human manifestations refer themselves to morals and hygiene. Science and art may be greatly unfolded without essentially elevating human nature. The Egyptians represented ancient heathen civilizations; and so do we. The pyramids are proofs of human vassalage and its consequent immoralities. The proverbial diseases of Egypt attest violations of the laws of health. Modern civilization swarms with diseases; and they attest its identity with the heathen civilizations of the past, as do also the degradation of the wealth-producers of Christendom. Hygienic and moral law, and their fulfillment, will ever remain the fundamentals of

There is a wide difference between the light of ideas and the light of life. A person may see and acknowledge the fitness of things, and in his life be practically dark. A scientific fact without Keep those people in your midst, and search for the ten righteous | practice amounts to nothing. A hygienic law applied to heathen garding what true progress consists of. But we may feel assured that if a people ignore hygienic law they can not hope for true

Shall progress be at the that only, or shall it extend to the extremities? "Hurt not the oil or the wine" (the love of truth, and the inspiration of truth). An organized body is not obliged to accept a higher and truer life; but I any member or family seek it, they ought not to be crushed dewis by the weight and retarded by the inertia of the main body.

The rocks can instruct, the sunbeam enlighten, and the plants of the earth give us knowledge. See that wide-spreading tree; we will talk with it:

"How is it that thou hast sequired such dimensions, and yieldest such beneficent results?—giving us food, fuel, and shelter?" The tree replies: "I am an issemblage of individuals; every bud I bear is a tree in embryo. Our united labors during past years give the results you have stated.

"But what of progress?" " "Well, I am a fruit-bearing tree; I was but one bud when I was planted. I grew and produced a number of buds; each of these did likewise; and finally I attained the size you see. I am, strictly speaking, a community, composed of many members, all working harmoniously together. My brogress, strength, and growth, have

been at and from my extremites. "When thou wast a single bud didst thou bloom and bear fruit?" "I did not; the united labors of many buds were necessary be-

ore I matured and could do that." "How didst thou behave under such an innovation as blooming all over into white flowers?" if "I continued to grow and support the increase, and left the

ranches and fruit-buds to their respective duties. I have indeed nanifested a degree of divertity in unity; but there is a tree by the river which yields twelve kinds of fruits, and its leaves are for the nealing of human ills. It manifests a greater diversity than I do, as it is a higher organism.

"Human society," the tree continues, "is, like me, an assemblage of individuals, and it is truly an organism; and, if it is of the highest type, twelve manner of truits may be forthcoming. Low organizations do not admit of much diversity. It is the province of my roots and trunk to support the bads: and it is the threefold office of the buds to strengthen the trunk, to bloom, and to bear fruit. Unity of action is order; growth and fruit are progress. Order will become petrified if not fully compatible with progress. Progress can not be established unless compatible with order. Where order is petrified an increase will be out of unity, resulting in inequalities distressing and deforming to many, and inimical to the happiness of all.

"My conditions of growth are light, warmth, moisture, air. The conditions of the tree by the river of life, with its healing leaves. are ideas, divine light, love, and an atmosphere which invigorates and gladdens all divine forms. Its every bud is a tree of life in embryo—a divine human spirit, progressive in nature, and ever tending

Mount Lebanon, N. Y., April &

## ATION."

Aside from the myriad of a cht thoughts suggested to the recepive and reflective mind by the grand original poem in this number of THE WORLD'S ADVANCE-THOUGHT from the pen of James G. Clark t is. taken as a whole, a key that will unlock to the mental view at least a portion of the fairy realm of inspiration. The essential principle of true poetry exists independent of modes of expression-a fact we wish our ten thousand irksome rhymesters could understand Mere rhyme, however smooth, however perfect the syllabic measurements, is not poetry, any more than the pretty toilet-bottle is the perfume it contains. Poetry is the first and most natural advanceexpression of the illuminating and vitalizing waves of spirituality which periodically roll in upon humanity. Like migratory birds returning with the spring suns, fresh inspirations of true poetry ever herald higher inflowings of motive-energies to stimulate mankind anew in their ceaseless struggles for better, brighter conditions. Hence we have said every true poet is a prophet; and every true poet is also an instrument for the transmission and dissemination of the silent spiritual forces. Though Mr. Clark is no longer youthful and has contributed to American poetry some of its brightest gems, his best poetry is yet to be written; and immediately following his school, or coming later in it, will be the deepest, sweetest, broadest and most spiritualizing poetry that ever gave expression on earth to the melodies of heaven: for the currents of inspiration will soon be flowing in from higher sources than ever before.

PROFESSOR HAYDEN expresses the opinion that if "a new geologic age" is upon us, as he thinks probable. "a thousand years will be required to make its effects perceptible." But we can assure Professor Hayden, and all others who can not conceive of force operating outside of dust, that there is a Power which no physical restraints could prevent from changing the poles to the equator and the equator to the poles within twenty-four hours. The idea of material Spiritualism is self-contradicting and meaningless.

PYTHAGORAS, when among men, claimed that his life was threefold: the animal man, occupying the earth; the intellectual man, occupying the atmosphere of the earth; and the spiritual man, occupying the interstellar regions.

[Written for THE WORLD'S ADVANCE-THOUGHT]. THE RIVER OF LIGHT.

## By Louis Horton.

T've heard it called by a different name,
This river so deep and wide; And voices that o'er its waters came Were lost in a whirling tide.

'Twas "River of Death" and "Boatman Pale," With "sorrow and grief and fears"-The worn-out theme of an old, old tale. Rehearsed 'mid a flood of tears.

But times have changed, and the "dark, cold stream" Throws off its mantle of night:

From shore to shore, like a beautiful dream, Behold a RIVER of LIGHT.

Where white-robed souls, in radiant throngs, Across bright waters sail, While shouts of joy and heavenly songs

Are borne on the balmy gale. These have walked through "the shadowy vale," Beside our River of Light, And sang as they went, "All hail! all hail!

This Canaan of pure delight!... The "boatman" now is an angel fair That waits by the "gates ajar," To show the pilgrims entering there

Where heavenly mansions are.

East Somerville, Mass., April 5 1887.

[Written expressly for THE WORLD'S ADVANCE-THOUGHT] EVOLUTION-WHAT IS IT?

SCIENCE affirms that "the radiant waves of force start from central suns in their long and tral suns in their long and swift journeys across the universe; and they are blended in octaves of light, heat, and chemic power. These marshaled vibrations all assume definite mathematical forms. They thrill the dark bosom of the earth, and its slumbering germs of vegetable life; re-arrange their molecules of starch, oil and bioplasm in exact chemic numbers. Busy cells wheel into diamagnetic lines with the polar circuits of the earth; and the sunbeam lifts each aspiriring plant up a stairway of light, whose spiral steps are gauged by the same harmonic intervals that we find in the wide-extended orbits of the planets and stars." And every spiral form, and every leaflet, every planet and every star, has its definite mathematical form. dinension and motion. "But not an atom of one kind or order is ever converted into an atom of another kind. Spirit, life, and matter, are ssociated everywhere; but particles of spirit, and their properties, are as widely various as those of matter;" and the operation of the laws or forces which they manifest, and their results, are—though hey operate together in one entity—as distinct from each other as it s possible to conceive. Spirit, matter, and life, are each and all eternal and indestructible substances of the universe, and there are no other. There is not an entity throughout the measureless and boundless universe but what is composed of them in different degrees and relations.

Entities are known as the mortal, the finite, and conditioned -that which begins and ends; and the immortal, the infinite, the unconditioned, is that which is not subject to death, "neither indeed can it be." Science had conceded that the mortal—that which ends -is, by virtue of its existence, "a postulate of the unconditioned." But science now attests and affirms that it is a predicate—that it proclaims the existence of the unconditioned, and the inheren source of all power, from which laws or causes emanate; and that its own conditioned existence is the result, or product, of the causes or laws which emanate from the unconditioned, inherent power to cause and produce. This is the absolute and eternal premise upon which all things exist, and all others are unconceivable and unthinkable.

But what is conditioned existence? What are its properties and rerogatives as related to the unconditioned? Physical existence is that which is created or brought forth out of eternal and uncreated substance, by law operating as cause; and it can only exist by the support of and in obedience to the law. If a limb is cut from the body the law of circulation can no longer be obeyed—the limb perishes; but the law exists all the same. In-every law are expressed certain inseparable results of action. When conscious beings live in harmony with and in obedience to law, happiness and pleasure are the results; and a life lived in antagonism to law meets pain and destruction as results. Physical entity is temporal, and must ultimately end. All know that it can be destroyed at once; but the laws by which it existed will remain and continue in operation all the same. They have only ceased to act on and through that which has ceased to exist as a distinct entity. We learn from this that the operation of law is ceaseless; and the reason is that the source of the law is eternal and unconditioned. If we may presume to analyze the existence of the immortal I will say it is life, spirit, substance, intellect, love, justice—an unconditioned fountain of inherent residuary power, from which emanate all laws of creative causation: and. like the source from which they emanate, they are infinite and eternal; and are manifested in the conduct of rational beings. For this reason man must render true obedience to them, or the results will be the same as they are to the physical.

Through these laws the currents of spiritual life flow from God o us; and back to Him. It is impossible that it should be othervise than that the laws of spirit are a continual interchange, unless they are broken off between the Divine and the human nature. Woe to him from whom the offense cometh!

There are but seven primary laws operating as causes or forces in the physical universe. These are vitæ, gravity, heat, chemic, magnetic, electric and light. The operation of these laws is what we take cognition of as cosmic forces. They operate on and through the three uncreated and indestructible orders of elements or substances, and are known as modes of motion. Their results in physical nature are seen in what have been begotten and in growth and death. The source of all motion or operation of cause is the creative

or the inherent mental power. Creative mental force is both the

conditioned and the unconditioned. They are the sources from

which all cause emanates.

When we clearly understand these ultimate truths, and the relations of the finite to them, we possess in a conscious knowledge of them the only meaning that the term "evolution" can possibly have when properly applied thereto. But occurrences are frequent, however, to which the term evolution is applied by men whose conceptions of these truths are very misty; and when so applied the result is only to confuse and leave the common reader in thicker darkness, with unbelief in that which is essential to knowledge and wisdom. All physical life is constantly involved in a series of changes. With man "every day and every year is a cycle from the simple to the complex." These evolutions constitute the methods and means of existence. Perfection is only attained through them. They are God's order. Nor does that order affirm that because entities begin, they must therefore all end. On the contrary the object of all law and all existence is to entify, perfect and perpetuate spirit life. The mortal must, from the very nature of mortality, cease to exist as such. But the entification of conscious being has the promise of immortality by "new birth"-by being "born of God." Then the spirit puts on a new body. It is therefore clearly evident as a fact in science, and the highest truth that pertains to physical man as a matter of philosophy, that if his life is brought in harmony with the laws of causation, which lead to perfection in spirit life, in that state he has the high guarantee of all known facts of continued and perfected being. If not perfected it will be because he fails to appreciate the value of eternal life, and, falling from God's eternal order of perfection, and passing wholly within the boundaries of matter. becomes subject to its laws of disintegration, when every particle of his once trineal existence is resolved back into the elemental orders out of which it was entified. "He who knoweth the law, and knoweth not the reason thereof, knoweth not the law." "It is the spirit of the law that maketh alive; it is the power of violated law that kills." Evolution is the destroyer of the old; it is the construc-

The religions of the past are in three grand divisions; and each f these is again divided into numberless hostile sects. "They are separated from practical life and shrouded in mystery." But there s but one God over all, and but one religion suited to and provided for man. True religion must be the embodiment and the expression of the relationship between man and his Maker. This can only be expressed in a life of justice, charity, and love, based upon wisdom, and not upon creeds.

Our highest conception of our relationship to God is such as we may attain to only by high aspirations, and earnest, persistent effort. guided by right motives. Answer to high aspirations (prayer) is by influx of inspirational power, manifesting itself in knowledge, action and wisdom. The power of inspiration is a provision from on high, through the changeless laws of the universe; and the want is as certainly met as is any other necessity for which laws are provided. Inspiration is "the bread of life" to the spiritual man. It comes in answer to the longing for Light, more Light! Life, more Life! The spirit can only be kept alive by it. It is the same as the bread for the body. It is the anchor of hope; and its grapplings must be

made fast thereto, or hope perishes and death enters. The laws of religion are universal, and among them is the law o evolution. They operate as causes from the Infinite Source of Causation. Their operation is from the very Gates; nay, more, they pass and repass the threshold of the Immortal and extend out to the mortal, ever returning to the Infinite; and that scientist who does not take cognizance of the fact may be said to belong to a one-eyed class—a class who only see with the physical eye. The philosophy that does not confirm these facts is the philosophy of darkness, and not life. The laws of evolution operate in the mental man as well as on the outer world. Nations are but aggregations of persons, having their periods of childhood, youth and maturity; and the laws of evolution have the same effect upon them as upon individuals, only broader and deeper.

Portland, Oregon, April 20.

#### SIDE NOTES.

E will give the "Free Lances" a tournament in our next.

Many are at hand and eager for the fray.

Is NOT Louis Horton's sprightly little poem, "The River of Life," good enough for some musical genius to give it an air?

THEY are now advertising what they call a "thinking board." We suppose it is intended as the brain part of a "wooden man." WHEN the inspiration is felt, then seize the pen; and when it ceases to be felt, then drop the pen. Ideas of forced expression lack soul. Hence brief articles are usually the brightest.

WE would suggest that the altars would not be lowered by celebrating the birth-day of the instrumental author of the "Great Harmonia" and "Divine Penetralia" as well as the anniversary of the physico-spiritual phenomena at Hydesville. Ir there are but comparatively few ready for the advanced truths

taught by this journal, they are scattered over all the continents and peopled islands. THE WORLD'S ADVANCE-THOUGHT now finds its way to Hindu homes in the interior of far-distant India. ALL subscribers of THE WORLD'S ADVANCE-THOUGHT whose time of subscription has expired, and who shall not have notified us of

their desire to continue before the next issue, will have their names struck from our subscription books. WHEN the popular idols of error shall have been cast down-a time near at hand-lights of brilliancy unequaled in all the past will

burst forth from every point of the moral and intellectual firmament. We have them now; but to nearly all they are invisible. ANDREW JACKSON DAVIS is writing another book, we hear. If the information is correct such forthcoming work may be expected to be of profound interest, for Andrew Jackson Davis has a soul that may

be attuned to the most advanced light, as the whole world knows. Errors and inadvertencies are not without value in mental training and developing more careful habits. This is our consolation for neglecting to change the head date-line of this issue from March to April. Those keeping files had better make the correction with

THE Secretary of the First Society of Spiritualists of San Diego speaks, in the Golden Gate, of Rev. N. F. Ravlin as "a peace maker," who "takes no part in quarrels." Such an one can accomplish more-in the divine cause of truth than all the wrangling advocates

REFORMADOR, Rio de Janiero, Brazil, says: "Dr. Hemer Sienens has offered \$125,000 to the German Government for the purpose of establishing an institute of scientific research in Modern Spiritualsin. [Again trying to find the head of the stream by floating down

Our demurrer to cotemporaries taking matter from The World's ADVANCE-THOUGHT without giving it credit has been misconstrued in spirit and misunderstood in intention; and further explanation is not worth the space it would require. We have before said, or intimated, that it is desecration to copyright spiritual thoughts.

Another grand original poem from the gifted pen of Eliza A. Pittsinger, of San Francisco, will be given in the May number of The WORLD'S ADVANCE-THOUGHT, being, as we claim, and as the authoress herself will probably acknowledge she felt when writing it, a special inspiration for this journal. It is entitled "The Divine

We understand that Professor Davidson does not, as the reader night be led to think by reading note 6 in his annotations on "The Hymn to the Sun," deny that Jesus was a real character; but that he is to be understood as holding that the incarnation and earth-life of Jesus were concurrent with and respondent to planetary influences.

ELIZABETH G. LAKE, of Lynn, Massachusetts, another New Dispensation torch-bearer, makes her debut in this issue of THE WORLD'S ADVANCE-THOUGHT with a perfect gem of a poem. No sympathetic oul will doubt while reading "A Burden Bearer," and drinking in its inner sense, that "silent forces, all unseen," ever make luminous the sphere of the author's spiritual influence. The sweet spirit of modesty and humility that pervades it throughout is its distinguishing external feature, while it is deeply soulful. Alice Carey wrote

THE choir of the Methodist church at the village of Wavorley, Ohio, was recently joined by an invisible choir, who mingled with the earth music tones of celestial sweetness. This was followed the next night by the instantaneous "conversion" of all in the church—which was crowded. The Waverley church must be blessed with an inclusive spirit of love, as that is the indispensable condition, regardless f creed, for angel visits. The great religious awakening we have foretold is surely coming.

## \* [From the GOLDEN GATE (San Francisco, California), March 19].

Readers of the Golden Gate who have ever had the pleasure of listening to the best ballad singer in America, James G. Clark, and those, also, who have read and admired his beautiful poems, will be glad to learn that he is expected to arrive in San Diego about the 18th of March, and it is probable that after a visit of a few weeks with friends there he will give musical entertainments in the larger towns of this State and Oregon. He is the author of "Leona," one of the most widely copied poems ever published; also the composer of many popular songs, both words and music, including "The Beautiful Hills." "The Mountains of Life," "The Isles of the Bye and Bye," "The Old Mountain Tree," "Moonlight and Starlight," and other lyric and musical compositions. Those who have recently heard Mr. Clark say that he sings as sweetly as he did thirty years ago. The soul never grows old, and bodies also long retain their youth when controlled by a just and intelligent spirit.

## MEETING OF THE CLACKAMAS COUNTY SPIRITUAL SOCIETY.

A grove meeting of Spiritualists will be held at New Era, beginning Thursday, June 23, and continuing five days. The committee will arrange in time for a reduction of fare to the neeting, and for speakers.

Private and public test mediums are offered the facilities of the rove ground to prove to the public that the gates between the two WM. PHILLIPS. President. vorlds stand ajar. THOMAS BUCKMAN, Secretary.

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Acts of the Anti-Slavery Apostles.
BY PARKER PILLSBURY. "AND THEY WENT EVERYWHERE, PREACHING THE WORD." "AND THEY WENT EVERYWHERE, PREACHING THE WORD."

From the preface, "At this time of my life of nearly three score and fourteen years, (now seventy-seven), more than forty of which have been spent in the field of moral, peaceful and religious agitation for the rights of humanity, it seemed presumptious in me to attempt a labor of this magnitude. And it was-only earnest, continued importunity on the part of my very few surviving associates in the conflict, and their friends, that finally determined my course, Truth only has been sought. Not the whole truth, for that were impossible. \* \*

\* Misrepresentations came mainly from the clergy, as did most of our bitterest opposition while prosecuting our anti-slavery labors, as will be hereafter shown beyond all question or contradiction."

ACTS OF THE APOSTLES,..... THE BROTHERHOOD OF THIEVES, \$0: 25. 

ALL SENT BY MAIL ON RECEIPT OF PRICE BY PARKER PILLSBURY. Concord, New Hampshire.

## THE WORLD'S ADVANCE-THOUGHT.

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#### PERSONAL EXPERIENCES.

[ Phenomenal experiences, however wonderful and well authenticated, arnot alone of sufficient importance to warrant publication in THE WORLD'S AD VANCE-THOUGHT. In psychical study external phenomena are as pictured illustrations in a book of science—they are not essential, but merely illustrative. The matter tendered must also have educational value for those seeking higher antertual truth; and must bear the true name and give the residence of the name).

#### [ Written expressly for THE WORLD'S ADVANCE-THOUGHT] MY SPIRITUAL DEVELOPING COURSE.

BY JOHN G. PRIEGEL, SPIRITUAL TEACHER. ET me assure you THE ADVANCE-INCOME as the lift those of the churches out of the morass of antiquated and ob-ET me assure you THE ADVANCE-THOUGHT is the wedge that wil solete doctrines and dogmas, and illogical opinionism; and it will do it more effectively than any other of the many Spiritualistic periodicals now published. It has a mission peculiarly its own, and a corresponding power to uphold and prosper it. It has psychic-elements in its make up which require high mental culture, moral refinement and spiritual penetration to be fully recognized and appreciated. These constitute its true value and usefulness as a herald and standard-bearer of the approaching reign of Light, Life, Love and Liberty, and for the ushering in of the Soul Cycle.

A strange, soft, gentle, sweet, harmonious magnetism came with your letter, which made me hold it with very delight in my hands, and then to my forehead. I really wished it were the writer in person, so pleasant was the feeling. With such a personnelle in your staff sending out your white messengers it is not surprising that a soul power goes out with them which conquers as it goes.

You desire to know how I came by the symbol the Spiritual Union has adopted. Well, I will tell you gladly; but must tax your

patience somewhat in the relation. My mother was a very spiritual woman, a clear, independent thinker, and somewhat of a mystic, (Zschokke's works were her favorite literature; also John Stilling's). She claimed and exercised the right to think for herself. I was born March 17, 1830, in Augsburg, Bavaria, at a time when that city was the central point of the three hundreth anniversary of Martin Luther's confession of the Protestant principles and doctrines before the Emperor Charles the Fifth, and his Diet of Princes, nobles and high Catholic authority of Car-

dinals and Nuncios. The bravery and spiritual power of that little monk, and the dangers he faced and escaped in my native city for the Truth's sake, was always an inspiring theme to her, and her enthusiasm, just at that time, was wrought up to its highest degree by the ceremonies and with the third cent testantism. This fervent spirit she gave me as a living legacy at my birth, a bequest that brought me very, very close to the spiritual side of earth-life, even while a child. Under my grandmother's mother's guidance was instilled into me the peace of their own natures. They illustrated their counsels by their gentle, kind affectionate ways. I soon learned to find interest and pleasure hidden, the mysterious, the esoteric side of things,—turned effects over and over in my mind for causes, and so found for exploration a field of new and wonderful experiences, and strange and marvelous

feelings and thoughts. . When about nine years old (1839) I used to retire o an unused room to study school lessons. I then frequently leard peculiar crackling sounds close to my ears, or before me. uch as electric sparks make, or as one may hear on reversely stroking a cat's back One evening an elderly, kind-looking gentleman stood by my side—] did not hear him come, nor know how long he had been there. He seemed to watch me at my lessons, but piver said a word. I felt his hand on my head—with a singular, but pleasant sensation. Somehow I learned my lessons, and faultlessly, without the least possible effort: and so I went to the head of my class, and staid there until I

left school.

But the time thus gained from my school studies was never idly wasted. As one thought suggested a sister thought, others would come in troops, bringing with them light and truth. It was a constant lifting up of veils, so to say, on every side. I was called a dreamer. My teacher often jocosely remarked, "Are you playing with the angels?" when seemingly absent-minded, or silent and retired, when my school-mates were at play. My parents often wondered over (what they called) my "queer" notions and ideas; yet they had no fault to find, thus)far, but were pleased with my application to my school duties and complete mastering of my lessons. But the inducement and attraction to my study-room, was really that mysterious old gentleman, whom I learned to like very much. (There was something also within me that made me very happy and peaceful. But his coming and going puzzled me, till I asked my parents for information, and told them all about it

Here I made a mistake. So did my parents. They thought it was over-exertion of the brain; to keep at the head of my class, when in fact that work scarcely taxed my brain at all. They thought me in danger of premature precocity—that what I said about the old gentleman was hallucination, the vision of an overstrained imagination. This resulted in my being sent to the country to a relative, with strict orders to keep me from study or mental work of any kind.

Imagine the idea of keeping me from thinking! This change from the close city to the open, pure air, the fields, the woods, the farm-work, the plain fare, was beneficial in many wavs. Fat cheeks, blazing eyes, vigorous limbs, firm, elastic steps, and strength and agility, were no mean results. But oft, when they believed me tired and worn out by work or sport, I sought a cool, retired spot among the trees to lay down, and indulge in the soul communion I loved so much. I missed my old friend very much, and wished for the time when I should meet him again. True, I often had a sensation like the soft touch of some tender hand, or heard the faint crackling sounds occasionally; but sought in vain for the cause.

I know it now! When I was about fifteen years old a general financial panic re duced my parents from affluence to poverty, and I then began the ascent over the stony, rough road of life. I will not trouble you with

its details. The year 1848 found me in the Tyrol, Castle Starkenberg, in the neighborhood of Imst, in the upper Inn valley. One afternoon-it was very bright and beautiful—I went to the latter place on business The way was a narrow valley between two high mountains, a dancing. dashing brook alongside the road, and on both sides corn-fields. and higher up on the south side vineyards. I came to a road-fork and there saw plainly-a usual experience in that land of sacred shrines and pictures by the way-side—the painting of the two disciples on their way to Emmaus meeting Jesus. There was nothing strange in that, but my thoughts reverted to my parents, and brought my father to my mind, because he often spoke of that traditional occurrence, and I remembered hearing both him and mother ask the question, "Will such things ever happen again?" Then, upon looking at the picture I heard my name called aloud!—the pet name of home, that nobody knew! I answered, wondering who it could be. No one in sight! It called again, and again; but no response. A strange thrill went through me, a cold shivering sensation I could not

shake off. I went on, attended to my business at Imst, and returned towards Castle Starkenberg. Involuntarily, when going back, my eyes sought for that painting at the forks of the road; but, to my utter surprise, it was not there! I had never seen it there before that day; and it was not there now! How did it get there? How has it disappeared? I looked for marks of feet, trampled grass, fresh earth; but there was no trace of any disturbance at that fence-corner? Puzzled and perplexed, a premonitory feeling of sadness stole over me. Three days later and a black-bordered letter came. It announced my father's death to have occurred at the precise time I saw the picture and heard my name thrice called. It stated that just before passing away he looked intently at something, exactly describing the locality where I was, and then reached out his hands and called my name three times, loud and clear. His spirit had gone out to bid me goodby, while yet in the body; or it projected itself to my spiritual consciousness. Which? It was the action of soul-force seeking its ob-

ject—the independence of spirit over time and space. A vague assurance came to me that my father was not altogether ADELAIDE COMSTOCK'S prize motto is religio-scientific

dead, a faint hope of some undefined, perpetual existence, which was very comforting; although the first three days I cried as if the very crying were a relief. Spasmodic and convulsive, I shed torrents of tears; it seemed as if I could not stop them.

Grief-stricken and broken-hearted, my dear mother followed within a year her life-companion. After losing my first sweetheart, about the same time, through quick consumption, I was desperate and hopeless enough! I sought death and courted it by joining the ruitless rebellion of 1849, in the Grand Duchy of Baden; but did not get hurt even as much as a pin-scratch. At last, by all kinds of strategy I evaded the lynx-eved police, hunting for us poor rebels as we were beasts; and reached the Hanse-city Hamburg, where I was safe; and there I went to work.

One night, in 1851, about a year after my arrival there, while sleeping in the third story of my lodging-house, I heard three sharp, distinct raps on the window, close by the head of the bed. I got up and looked out, but saw nothing but moonshine, and all was still. laid down again; but the sounds were repeated-rap, rap, rap! What in the world can that be? I opened the window and looked above, below, and on all sides. The very silence seemed to mock me; and that chilly shiver stole over me again that I had felt at the road-fork in the Tyrol. I thought of father and mother, and just as I was closing the window, rap, rap, rap!-it came on the panes above my head. I seemed to have landed in Siberia, and quickly slipped under the bed-covers. In due time I was notified of my grandmother's death, at that very minute and hour and day. She had faintly called some one, (the Sisters of Charity waiting on her could not understand), and knocked with her hands three times on the bedstead, as if wanting to attract attention. (Such was their statement

While in Hamburg I became interested in a small club or society calling themselves "The Mystic Brotherhood of the Orient." I was initiated in the summer of 1853 into the work and objects of that new light seemed to beam on me; higher, holier purposes presented themselves; the enigmas and riddles of life became experiences and essons of wisdom. My sorrows and trials were changed into the purifying fire of Divine Love, precipitating in the crucible of affliction the dross of materialisms and earthliness, and leaving the shining clear gold of spirituality—the resurrection-force of the Divine Essence within giving impetus to the soul in its upward and Godward direction, so it soared as the butterfly escapes from the chrysalis! I was in my element; was happy, satisfied, and ardent in my studies, which were various and very interesting. I had ample chance and opportunity to exercise my mind then. It was in the inner crypt of the mystic temple, the court of the masters, where the symbol of the triangle within the circle, and the symbolic cross of four L's were given to me. Mesmerism, psychology, everything claiming the atunprejudiced consideration. The projection of soul-force upon distant persons by the united concentration of the thoughts of the experimenters was more than once successfully accomplished. The use of the life-essence, vis natura, or akasa, was then known to us, and practically demonstrated as a healing power in its application and wonderful effects. The phenomena of the Hydesville rappings were closely examined, and, as in my own experiences, and those of several others of the Brotherhood, classified as the projection of concentrated soul-force upon a desired object. The duality of Mind (male, Light), and Soul (female, Heat), (representing Divine Wisdom and Divine Love) in man using the astral ether as a means of communication, while the spirit (dynamic energy) is the impelling force. The fact of a disembodied spirit having caused these was not at all startling to any of us, as we fully understood that only mind, soul and spirit can be the intelligent factors of such phenomena-matter conveying the effects through the physical senses, and so certifying them from without to the living consciousness within. It is only the primary step of spirit reaching spirit through external, exoteric, material means.

The higher and more perfect mode of spiritual communion is by the concentration of mental and soul-batteries, thoroughly harmon ized, and united upon the object to be accomplished, thus agitating the thought-waves of the spiritual ether, as the disturbed air causes sound-waves by vibrations that are measured as notes. By this union of determined purpose an impression is sure to be made at the point of least resistance. It makes no difference whether this is done by spirits in or out of the body, the principle is the same. Consider this ancient maxim: The same forces operating under the same conditions, and directed by the same laws, must inevitably bring about the same results, when and wherever called in action.

Early in the spring of 1853 I had a strange experience. I was ecipitated by a fall from a scaffold about eighty feet. I did not feel myself touch the ground. How long I was unconscious I can not tell; but when consciousness returned I had very queer sensations. There was no pain; I seemed light as a feather; then I saw my body, white and useless, lying on the floor, and the workmen and others looked down upon it with sorrowful faces; and I heard. them say, "he is dead." It seemed a doctor had told them so. I was puzzled. That body lying there was myself, and yet not myself. for I was alive and conscious out of it. I tried to speak to those present and take hold of them, but they paid no attention to word or touch; they neither heard nor felt me. Then I became again unconscious. At last I was sensible of some one's presence; I then saw my mother, father, grandmother, and other friends that had died. Great surprise and wonder filled me. They showed all the old love and affection, and gave me fond caresses. At last I asked what it all meant. I was told that the shock of the fall had almost separated my spirit from the body, the two hanging together by only a very, very thin thread; but that my time for permanently joining them had not come yet; that a long, hard life-work, in a field I little thought of, lay before me. They bade me cultivate a hopeful, cheerful state of mind, strengthened my courage by bright promises as reward of well-performed duty, and bidding me farewell, vanished from sight. All at once I found myself again in my body, and gave token of it by a piercing scream of pain.

They had taken me to the hospital, with three fellow-workers who were also badly hurt. They were so terribly injured that it proved a hopeless task to save them. We were placed in coffins, ready to be buried next day. That morning, while the others were being carried to the hearse, an old physician, as a last test, examined my eyes with a strong magnifying glass, and insisted that the left eye was not broken or glassy, as they call it. He had some of the students bring a strong electric battery and tie the weights with silk hankerchiefs into my hands, when a powerful current was applied. He watched the effect; he insisted that life was not extinct. and when they came to close me up in the coffin for the hearse, he told them to go on with the funeral without me-that as he felt alnost sure I was not dead he could not permit my burial. He called t a clear case of suspended animation; and said if I did not give signs of life the next day it would then be time enough to bury me. They kept up charging me with electric currents, when, at about 4 p. m. in the afternoon, I startled them with the above-mentioned scream. Before that, however, they had placed me on a cot, and had removed the coffin out of sight. My injuries proved to be shoulder-blade and collar-bone on the right shoulder and three ribs on the left side broken, and the left hip-bone out of its socket. What I suffered then till cured words can not express. When I left the hospital, six months later, I was only slightly deformed on my right shoulder, and gained fast in health, so much so that this occurrence never caused me any after trouble or inconvenience. When I had got clear of danger I was told how it all happened by my nurse and

the doctors.

## CREATIVE ENERGY - A SPIRITUAL

EXPERIENCE. OULD not the egg aptly illustrate, in a general way, W. H. Kimball's theory of the modus operandi of Creative Energy? As egg, it would stand for the first principle—the "universal threeness," or "hold-fastness" as "a simple unity;" the second principle or that of "specific projection," would be represented by the inherent force of the "involved contents" to manifest "essential particulars"-that is, to separate atom from atom, and resolve what was "at first an unsolved content" into "due order or consistency" as an organism for special life expressson; and the third principle, or "orderly oneness," the "organic alliance or associate consistency and harmony of all," would be represented by the new-born fowl, feathered and otherwise equipped for its battle of life, when the subjective or soul-dominated form will have perfected itself as an objective reality. But of course this is reaching higher by lower analogies, ending where the Concord philosopher's analogies begin: the egg representing the instinct-limited animal organization; the differentiation of contents, according to organic necessities, representing the evolutionay advance from the animal-instinct plane to the humanreason plane; and the full-fledged fowl standing for the "divinehuman lordship," or the crowning glory through complete spirituali-

The foregoing explanatory remarks are merely suggestive on our part, as we would not be held to be either authorized or competent o speak definitely upon the subject for Mr. Kimball. The theme calls forth the deepest and most reverential thought. Mr. Kimball may in the future favor us with more ideas upon the subject, accom-

panied by diagram illustrations. We will here give a spiritual experience in connection with Mr. Kimball's article-not, however, hoping that he himself, with his close analytical reasoning methods, will accept it as such. When studying his manuscripts, Thomas Paine, Thomas Jefferson and Henry Clay-the last impressing the idea that the other two had come at his solicitation—appeared to us, when Jefferson said: 'The first seeds we planted have failed; but the seeds that are now being planted will live and succeed." These words are to be understood with qualifications. The failure of the fathers' hopes was in their faith in the completeness of their work, instead of considering it in its true character as the most advanced of the intermediate stages in human progress.

[Written expressly for THE WORLD'S ADVANCE-THOUGHT]. LAWS OF CREATION. BY W. H. KIMBALL.

S presented to my mind, the fundamental truth of creation is the truth of *Triunity*. This I see as the necessary law of all mental wholeness, of all wholeness of mental activity in thought processes, wholeness of activity in productive process as to formal embodiment of thought, and of all things, even, that are projected apparently without thought. But in order to find this ruling principle of practical account to our understanding, we must find the exact purport of the universal threeness that variously pervades all variant forms and conditions as indicated above, making such, while subjectively a one, consistently a trine; and thus displaying the law of universal consistency—universal unity in creation.

The first elementary principle of this trine is that of firm, cohe sive wholeness and persistence. It is a subjective unity in a basic condition of indifference or involved form, power, substance: an indispensable moment of hold-fastness as to involved contents, while yet not formally specifying and delivering its contents in manifest solution. It may be called simple unity.

The second elementary principle of this trine is that of manifest dissidence. It functions in subjective diversity that differentiates and contraposes involved form, power, substance: is thus a requisite moment to give specific projection; to manifest essential particulars or multiform fragments of involved contents, while yet void of due order or consistency. It may be termed complex diversity.

The third elementary principle is that of organic alliance or associate consistency and harmony of all of that which, at first an unsolved content, next a diversity in contrariety, becomes now an embodied whole, as one objective verity realized conclusively. This may be termed composite diversity.

Short of this threefoldness of ruling elements there can be no manifest fullness: beyond, there can be nothing imagined as requi-Brotherhood. It was the very society I had longed for. It was in- site to fulfill. Shortness as to these three exibits the partial and deed a spiritual school of the highest order; under its influence a fragmentary: plus these is impossible. The three, in orderly one-

ness, perfects the subjective form thatever it may be.

Understanding, as I do, that this is the essential law of degrees n creative order, I see it thus as a distinct reverberation or reflection, first, of God's essential being as Creator; second, of His existential operations by His Natural Humanity; and, third, of His substantial composure and rest in His Divine Natural Humanity. As I see it, God could not be a Creator unless he were, first, a centric, persistent Life-Containing power; second, a decentric Life-Bearing power; and third, a con-centric Life-Organizing power-equivalent to Fatherhood, Motherhood, and Sonship in Creative Being. And actual creation, by the instrumentality of the Natural Humanity, involves operatic degrees, as first, ingeneration, or the interior development of the common human nature; second, progeneration, or the development of the special human nature, with its personal distinctions of power tention of free and fearless thinkers, received respectful, deliberate, and genius and dominant selfishness; third, regeneration, as the development of the fraternal and social human nature, by the operations of which the final reign of righteousness, peace and Divinely-Ordered system in all human affairs is to be realized.

These three degrees develop and carry each its distinctive element in successive order: though by the rule of simultaneous order the three elements are constant in all the degrees, but modified according to the nature of the degrees. But a degree is not a potent, or derly embodiment of the form of character that it generates during its evolutionary processes. It only finds organic power and efficiency in the opening of the succeeding degree. So, the ripening degree of Humanity by the regenerative process of incarnate Holy Spirit (spirit of wholeness). does not find organic form and expression until the the new era of Messianic glory is fairly entered: this era being a fruition of its orderly planting some two thousand years since, and whose growth, like developing processes generally, buries the seed in earthiness, stock and husk, until it comes to organic consistency in ultimate fullness. The same order prevails in the previous degrees; though signs of ripened fullness and power of a degree are sure to appear during its closing march. How impressive, therefore, do the events of our present human experience become!

Developing forms invert and misrepresent projecting form; hence the Creative Life does not become a fully manifest power in human experience, except in a special planting there, until organized Brotherhood, in divine consistency, becomes a positive and an enduring reality to that experience, as the creative object finally realized. But when it is seen that this Creative Life is the power working in man throughout the whole course of our race development, and can never be seen and known and felt by us as a working power excepting as we become one with it where it thus works-one with it through a practical oneness with our human-kind, from lowest to highest. Then not only the essential law of its being will be seen; but also the working of this law in our human a ing to our racial nature and needs, will become available as a science of human education—education in its broadest sense. Thus it will minister to convert the human force of the whole world into organic harmony and peace. For "our life that is hid with Christ in God'

will become then unmasked, and all the notice means supplied.

Triunity as a mysterious dogma of faith is of no practical account; but when it becomes defined in its elements, as a science of creative order, it is found to be of utmost importance. For we find that Creative Life is, first, an indistinct thetic power in its essential Being; second, a distinct antithetic power in creaturely appearing in discordant relations; and, third, a distinct synthetic power as Being and creaturely appearing in accordant relativity. For God being the requisite Uncreated Life, must be the constant ruling power amid all the contrariety and discordance of distinctively human experience: such contrariety and discordance being requisite to define creaturely form to itself, and inevitable as an outcome to the quasi freedom with which the creature is necessarily invested. So, this second elementary principle of creative law were requisite as means to an end, but were fatal to the logic of Infinite Wisdom in creation if it were an end in itself, or other than a means to a perfect result: this result being the perfect organic consistency and harmony of all the elements as the third and sufficing term of the creative trine.

Interpreted by this system of creative law, the Jewish and Chris tian scriptures are luminous with the essential truth of both God and Man. Both creator and creature are surely requisite factors: first, in involved quiescence; second, in evolutionary dissonance; at least as to creaturely consciousness; and third, in evolved harmony that truly interprets the whole painful career of humanity from first to last. These realities are verbally proclaimed and livingly illustrated by those scriptures. And the truth that culminates in the revelation of Jesus Christ, as a distinct sample of God's creative fruition in His creaturely humanity, is not a partial, limited, exclusive truth. It is a truth of man's true attainment in Godliness, and God's living presence and power in His divinely-fashioned human temple, not only for all people on all this earth, but for those of all earths and all systems of earths where creation is brought to its culminating point of Divine-Human Lordship. And it is not important to saving efficacy that this personal revelation of Divine-Human unity with its immaculate glory and power, as set forth in Jesus of Nazareth, should be known: but it is of utmost importance that his Life, as the only saving power, shall be fully realized by man. And this Life is truly found in the knowledge of God as the sole vivifying power in our Ra cial Humanity, and in loving service of Him there by deeds of fraternal beneficence. Not personal acknowledgment and formal worship is the test: but brotherly doing, according to human needs. 'Inasmuch as ye did it unto the least of one of these, my brethren, ye did it unto me." No matter how unconscious of me personally, was Jesus' ruling. And inasmuch as ye did it not unto these, my brethren, no matter how pompous were ritualistic acknowledgment and service, ye did it not unto me. Among all peoples, in all lands, whether the personal Christ is known or not, if the Life that he is so vitalizes the soul as to make it one in sympathy and ser e with all mankind, there he is the active power of Life, according to the standard of judgment cited by Jesus himself. The reality of divine being, knowing, and doing by man comes solely from God's Creative Word as His working Life in the whole rate tankind, and is veritable experience to man, individually or control to the comes into receptive conditions the grant a spirit of universal human Concord, N. H. April 8.

#### OUT OF THE DARKNESS INTO THE LIGHT!—QIJICK! N Oregon subscriber, whose name we withhold at her request, writes thus:

"That your paper has given me much new light on things spiritual I acknowledge, and with feelings of gratitude; but I cannot understand upon what ground you predict or prophesy distress and ruin for the spiritually blind and escape therefrom by the spiritually illu-

minated, by and through physical agencies. Does not God send his rains and sunshine upon the just and the unjust alike? Does Nature distinguish between persons in her operations?" We will again try to make clear this point, which seems to be con-

condition. The spiritual is the essential, the vital, the positive principle; the material is non-essential, formal, transitory, negative. To live in the material—or, speaking more exactly, to be matter-dead is to be affected by everything that affects the material to live in the spiritual, or be a part of the eternal verities, is to be above and invulnerable to material conditions and influences. What flutterings and creechings of terror would ensue in a bat-infested cave by suddenly flashing in it an electric light! Let such light continue, with no means of egress for the bats-and with all the interior illuminated there would be none, for the sunlight at the exit would be the most obscure point to their vision—and they would soon perish. Why? Because their natural environment is darkness—the conditions of their existence are negative to light. But suppose that in that cave a lordly eagle has been imprisoned—the eagle whose nature it is to float away through realms of light in the very face of the sun-how differently would he be affected! Would not the sudden outburst of they were convinced that he was the promised Messiah. They were light cause his piercing eyes to blaze and kindle with gladness and | confirmed in this belief by seeing him after his resurrection, and feelhope of restored freedom? To those who profess to believe in the iming the new influx on the Day of Pentecost. This age began when mortality of the human soul the conclusiveness of the reasoning im- very few could read or write, and they had to be taught orally. It blied in the contrast here presented can not be denied. What does was an age of persuasion rather than argument. Persuasion has the soul need of those things that mortals crave in the way of mate- great power upon ignorant minds; hence large numbers professed to find it.

rial pleasures and indulgences after it is liberated—when it is no longer tethered on the planes of matter? The condition of its existence being spiritual, the wreck of matter around it can only have the capacity for happiness, by bringing it into closer relation with things spiritual-by bringing it into a more harmonious environment. On the other hand, material destructions, to those who exist in the falsities of matter—of which are all forms of selfishness and all manner of worldly passions-involve the most distressing conditions, because, as in the case of bats, darkness is their soul condition.

That the sinking of a populous district by an earthquake, or of a steamship loaded with passengers, would involve the physical death of the spiritual and unspiritual alike, is not, of course, to be doubted; but as the spiritual is the essential condition, and the material the non-essential, and as all the vicissitudes of material existence are, upon the whole, subordinate and responsive to spiritual necessities, such catastrophes would be life to the consciousness of the spiritual, and death to the consciousness of the unspiritual. Still the spiritual energies can by no possibility be diverted from their appointed course. If a peasant should have a special spiritual mission on the material plane, he will be in the field until that mission is fulfilled, though death in every form gather victims thick and fast all around him, because the spiritual is the real, and all outside of it but shadows; and it may be further said that, if necessary to the successful accomplishment of that peasant's mission, a multitude of crowned heads would be leveled in the dust.

> [Written expressly for THE WORLD'S ADVANCE-THOUGHT]. NATURE: WHAT? . BY W. H. KIMBALL.

HERE is, perhaps, no term more frequently upon our lips, and yet more vaguely there, than this word Nature. It must be invisible character, quality, power, that becomes variously manifest through its various actuating organs. Accordingly, when we come to scrutinize closely we find Man a threefold organ of Nature-fitted to express the animal, human, and divine natures through one visible form. If the Animal Nature in man rules, or is mainly dominant, his attractions and conduct will flow in grossest channels of purpose and power: he will find his satisfactions on the lowest plane of experience. If the Human Nature rules, or is mainly dominant, he will show rational discernment and power, motived by intelligence distinctly above the mere animal scale. He will aspire to the rational arts and sciences-to intellectual culture and power-but yet will aim to make all acquisitions mainly tributary to himself and related interests on the rational plane. If the Divine Nature comes to rule, or be mainly dominant, all his sympathies and interests tend to the broadest dimensions. God comes to be felt as the living Immanuel. and known as the only creative Father; and Humanity as one great Brotherhood, so intimate in interests and powers that each person can truly be only by the true being of all, and vice versa. And yet, previ ous to matured conditions, these varied elements interblend in disressing conflicts.

Nature, then, of whatever kind, is illimitable, in essential being, and only seems to be limited in the limitary forms that outwardly manifest it. Man, being the manifesting organ of the three degree of Nature that make him man, must experience painful struggles and toils in his complexity of form until that form becomes perfectly co-ordinated or divinely harmonized. I say divinely harmonized, be cause the Animal Nature in man being the basic instrumentality, the Human Nature being the mediating instrumentality, and the Divine Nature the superintending Word or Wisdom, the whole form can only become a consistently ordered power through the full experience of the three in this hierarchal order: the first a sub-natural power, the second a super-natural power, and the third a supreme-natural power, all playing together under the lordly sway of the dominant

If we can come to conceive of God as a power of Infinite Love, creative in its essential being, and yearning to project creaturely forms, and fitting them to be receptive and active vehicles of that Love, we shall get a tolerable conception of the Divine Nature. And we shall see that Man, as the proper organ of that nature by full creation, must come to a realization of that Infinite Life as the rule of his whole nature. Hence, it will be seen that Man's loves and activities will thus be wholly facile to the Divine; and instead of finding his true Life in the limited, selfish and gross degrees of the Animal and Human, insubordinate to the Divine, he will find these lower elements vitalized by the highest, and tributary thereto. As the Animal Nature comes to its best when truly ordered in the Human Nature, so the Human comes to its apotheosis in the Divine. But let it be remembered that the being of Nature, in its every class or special rder, is an illimitable providence that only comes to definite appearance in formal expression. It is in eternal potency, and only ex-ists in representative forms. So a truly created Man, People, World, Universe, or any multiple thereof apotheosized in God-Nature, can not exhaust or limit that Nature in the slightest degree. Hence, when it it is not meant that the immeasurable God-Nature is so housed and limited there that other men, peoples, worlds, ect., are void of its presence. It is absurd to think of the Omnipotent God in this sensory manner. The truth is undoubtedly this: In Jesus the Human Nature was aporheosized, while in our common Humanity it is more or less resistent, turbulent and distressed-being only measurably wrought upon by the Divine Logos in the Human Nature. But this full manifestation of the Divine Nature in the Human Nature. as majestic Lord and Master; is an assurance to Man of God's creative consummation in that Nature for His whole Natural Humanity Concord, N. H., April 13.

[Written expressly for THE WORLD'S ADVANCE-THOUGHT]. THE UNIVERSAL FORCE-CENTER. BY DR. E. PARSONS.

ROM center to circumference this is a universal law of creation.

There must be an initial point from which proceeds all that is cognizable to the finite mind, both natural and spiritual. The Infinite Center is in essence uncreate Divine Love and Divine Wisdom in infinite activity or motion. Love is the life principle, and Wisdom is the formation principle, and motion is ever radiating forth from its center like light and heat from our natural sun. All power in the universe is its effect; and all the forces with which we are acquinted are in their origin spiritual. Admit that spiritual substance is capable of organic form; then, when so formed, being plastic in its nature, to acquire fixedness it must first be organized or clothed in the mobility of material substance, and in man acquire shape, both spiritual and natural. Being created with a receptacle for the development of mind, man retains the human shape forever, his quality eing good or ill according to its development.

Eternal progress towards perfection is the end for which the human mind is created; but, like all created things, it must have a beginning. The soul, which is a spiritual form, receptive of life from God, is the center from which proceeds all development manifest to the finite mind, both natural and spiritual, and the concrete acquirement is its circumference. To illustrate: The sun of this world s to it what the soul is to the human mind. The human soul is not the mind, anymore than this earth is the sun; but life passing into it, and radiating from it, gives to the mind all its activity or power. There is a trine in everything created imaging forth attributes of our Heavenly Father. In Him are Love, Wisdom and Power; and in us are Soul, Body and Mind. If we analyze the mind of man we find it is composed of will, understanding, and proceeding operation or energy. In its operation the will is its center; the understanding and operation its circumference; and, according as good and truth or evil and false are received and loved and lived is the quality of the man.

Mystery, which has hung like a pall over the minds of men in past ages, is now unveiled by the revelation of new truths, which are shedding a flood of light on all spiritual subjects—particularly the incarnation of Jehovah, predicted by the old prophets, and verified in the gospel account of the event. By the principle of central force-radiation that heretofore mystery may be rationally understood. The Infinite Center, which is in all time without time, and in all space without space, consequently is everywhere present, operated without media upon the Virgin Mary; and the child born differed only from all other children born, in this: It had an uncreate soul. It was clothed in the womb with a spiritual body from the mother's spiritual body, and a material body from the mother's material body.

At this particular period of our race it had sunk so low in sensualsm as to close all the higher degrees of the mind, shutting out the light of heaven, without which no man can be saved.

I need not mention what Christ did while in the flesh. It is familiar to all as related in the gospels. Those who could receive his teachings were not in a state of mind to understand the full import of his mission; but they realized that he came to inaugurate a New Age and save man from destruction. His influence on them was from Infinite. external to internal. As the age progressed self-love crept in, and its fruit was the lust for power; and they established a priesthood to fusing to many. Each is affected according to his or her spiritual rule the people, thereby destroying all personal spiritual liberty. Truth alone can make one free. Until the consummation of that age Christ's professed followers mentally worshiped three gods—although written, they said, one. This mental conception has generated all true ideas of God, and of man as a spiritual being.

In the twenty-fourth chapter of Matthew the end of this dispenpensation is predicted, and a New Age promised which shall end all priestcraft by revealing new truths, comprehensible to the rational nind, which New Age is signified by Christ's "second coming." The reception of these truths into the understanding and will is the only possible means by which our race can be brought into a state of Universal Brotherhood, where the good of one is the good of all, as taught in the gospels.

I will only add that those who received Christ's teachings were not so intellectually advanced as to make it possible for them to rationally understand their full import; but by the miracles he wrought

"the new doctrines." In its infancy simplicity and brotherly love prevailed, and faith and charity constituted their bond of union. Ina comparatively short time the teachers, lüsting for power, formed a effect of making it more luminous, of enlarging its opportunity and priesthood, dividing the church into laymen, priests and bishops. Then followed disputations about doctrines; and, to harmonize conflicting opinions; the Nicean Council was called, and then was formulated the doctrine of three gods, to be believed in by all the world. The priesthood were clothed with power to enforce the decree. They tortured or put to a terrible death many that, refusing to accept their absurd dogmas, dared to think for themselves. From a pure center the circumference became more and more corrupt, until Christ's prediction concerning this age, recorded in the twenty-fourth chapter of Matthew, was fullfilled, he using the temple as a figure: "There shall not be left here one stone upon another that shall not be thrown down." Stone signifies truther He also predicts in symbolic language that at the end of this age he would come again "in power and great glory." Coming is to reveal; "power" means truth; and "glory" means love. Christ, "the way, the truth, and the life," was the center from which was evolved all that was possible at his first coming, which was natural; his second, from necessity, must be spiritual. The true order of development is first that which is natural; then that which is spiritual. Hence the marvelous development in the arts and sciences, the great illumination of the human mind, both natural and spiritual, which all now see. Need we doubt that living in the beginning of a New Age?

The old superstitions and dogmatic teachings, no matter by whom taught, no longer satisfy the searcher after spiritual truth. Facts, not inferences, are demanded as a basis of belief. For the purposes of life, man is now willing to investigate all in the light of reason, and "hold fast to that which is good."

In conclusion allow me to say our selfishness, in all its various modes of operation, is the principal barrier in the way of our spiritmanifest to reflective thought that Nature, in its intrinsic being, is ual progress. Leaving this behind us our Heavenly Father would soon fill our hearts with His love. Let us, then, put selfishness under foot, and do all in our power to hasten the time when the poet Burns' present truism shall no longer be true, viz:

"Man's inhumanity to man makes countless thousands mourn"-when will be realized on this earth a Universal Brotherhood-when from the Infinite Center of all good the whole circumference will be glorious with Divine Love, Wisdom and Truth. Savannah, Ga., April 5.

> [Written expressly for THE WORLD'S ADVANCE THOUGHT]. EVOLUTION AND IMMORTALITY. BY H. A. BRADBURY.

HAVE seen a just criticism by John Franklin Clark of "a popular preacher's" views of immortality, as deduced from the evolution theory. The preacher bases the immortality of man upon individual attainment. This view is pretty well aired by the critic, and its fallacy plainly shown to the rational mind. The critic then proceeds to give the evolution theory of immortality, as he understands it, and, as he claims, the only grounds upon which it can be a fact. He, too, makes it depend upon attainment. He, however, finds it in the child, of which the preacher's logic deprives it-dooming the innocent, of whom Jesus said, "of such is the kingdom of heaven," to eternal death.

Mr. Clark makes immortality depend upon what he calls an ultimate of evolved forms: man, being an ultimate of evolved forms. from that necessity becomes immortal.

He says: "If the human form is the ultimate of evolved forms, then it must of necessity be enduring, because to be the ultimate it must be cosmical to the evolved universe, containing all its elements and inherent qualities, being a finite expression of the Infinite. On the other hand, if the human form is not the ultimate of forms, then it does not contain all of the elements and qualities of Infinite Being finited, therefore could not be cosmical to the evolved universe, and through the processes of evolution it must of necessity be succeeded by a higher and more perfect form," which would be the only immortal form.

To many Spiritualists there would be serious objections to this heory. One would be the uncertainty that it throws around the subject, by failure to impart the necessary knowledge as to where to draw the line between the highest evolved form—the one containing all the elements and qualities of the evolved universe—and the one next below it.

According to the teachings of geology there have been great changes in the human form since the first specimen that stood erect upon our earth. The first was but a slight change from the baboon, chimpanzee, or what not—the highest animal form. Many thousand years must have passed since then in the process of evolution before the highest and perfect form—the one containing all the elements and qualities of the evolved cosmical universe—was reached, even i it is now reached.

And we find ourselves in the same dilemma as regards knowing who is immortal that the preacher's view leaves us in. Nor do we know whether we are immortal at all, not knowing where to draw the line between the form that is immortal and the one that is not. is said of Jesus Christ that he is God manifest in the Human Form, The first forms could not have been immortal, because they have been succeeded by higher and more perfect ones; and who shall say but that ours may be succeeded by still more perfect forms? The critic will have to help us out of this dilemma by pointing out the time when and place where immortality dawned upon our earth and the hitherto reign of death was changed to eternal life. Here would be another objection to this theory: this eternal life

is not an inherent principle of soul entities, but depends more upon quantity than quality-nothing short of an aggregation of every thing can endure. Still we are told that "substance is self-existent and eternal in duration." Well, if some of this eternal substance takes form and expression in a horse, does it not do so by virtue of a selfexistent germ or soul entity, the ultimate of which is the perfection of that soul entity as a horse? And is not that soul entity as enduring as the human soul entity?

The natural inference is, that all the varying forms of animal life sprang from their own soul-germs, and that if one of them is enduring, they all are enduring. I can see no other grounds upon which to predicate the endurance of man than by the existence of a soul entity in which inheres the intelligence and all the attributes and faculties of mind, and which is immortal by having emanated from the Great Central Intelligence.

Then why should it be such a long and labored task for the Infinite to produce from an eternally enduring substance an enduring form?—starting, as Evolutionists say man does, in the lowest forms of vegetable life, and passing through and occupying all the grades of vegetable, reptile, fish, bird, and animal life up to man, and in him only, as the highest type, is the Infinite able to produce a form having the enduring qualities of the first substance?

This logic, besides being very disparaging of the Deity, is fatal to all animal or organic life below the crowning one-man. Because, the life that is in the varying grades does not belong to them as the soul characteristics of a distinctive species, but belongs to the transient man-soul that is, for the time, occupying the form for the purpose of expressing and unfolding certain faculties, or, in other words, getting the experience of reptile-life, fish-life, bird-life, and animal life. and when this is done—the work finished, the man-soul passed to higher forms-it will have taken with it all of the life, soul and spirit of all the species below the highest, and they must all cease to exist. This destruction of all animal life would be a very grave objection

to this theory. But it is the testimony of many spirits that animals and birds exist in the spirit-world. The pet canary, cat, dog, and horse are there; and existing there, it is a proof that they "endure" -the theory about cosmical forms being the only enduring ones to the contrary notwithstanding. As spirit is the only permanent and real substance, we will pre-

sume that that substance which Mr. Clark finds possessed of the qualities of "eternal duration" to be spirit; for by calling things by their right names we know what we are talking about. And taking the generally accepted view of spirit—that it is that substance forming the body of the arisen soul; and also that it enters into the composition of the spirit-world, and all forms of life upon it; and that it constitutes the life and formative force of matter, entering into all forms of organized life, and escapes therefrom when matter becomes disorganized; and, still serving the soul in the capacity of a higher, more refined, and indestructible form-why should it not serve all soul entities below man in the same capacity?

As this spirit substance is not the knowing principle in man or animal, it would take an inferior rank, and be subordinate to it, and be used by it, as matter is used, to the extent of its serving capacity: Then the rational conclusion is, that all forms of animal life, besides existing as soul entities, immutable in themselves, and endowed with all the elements and qualities adequate to the ultimate perfection of the several distinctive species as such, also have spirit

state of existence, and may be regarded as finite expressions of the The animal is in the sphere and under the control of the law of instinct-its highest faculty and ultimate destiny. Man is in the sphere and under the control of the law of reason, his highest facilty and ultimate destiny. Neither can pass into the sphere and under the law of the other, for to do that he must necessarily lose

bodies which enable them to endure as form realities in a spiritual

Therefore, the evolution theory for the origin of man's soul, is, as finality, the death of all organic life below man; and since it gives him immortality only by the possession of a cosmical form, and not by an inherent principle of the ego, man himself is left no better than dead.

Lynn, Mass., March 21.

Mrs. Willie Vanderbilt wears a \$130,000 pearl necklace to the opera; Mrs Senator Stanford appears at the diplomatic reception in Washington with a display of \$500,000 worth of jewelry; Mrs. Frank Leslie startles New York with diamonds as big as birds' eggs in her ears; and Boston give its poor all the free soup they want to satisfy their hunger. So says the Boston Herald. And by this showing Boston beans are far more valuable than New York or Washing-

Ir any one ever became insane looking for spiritual truth, it was